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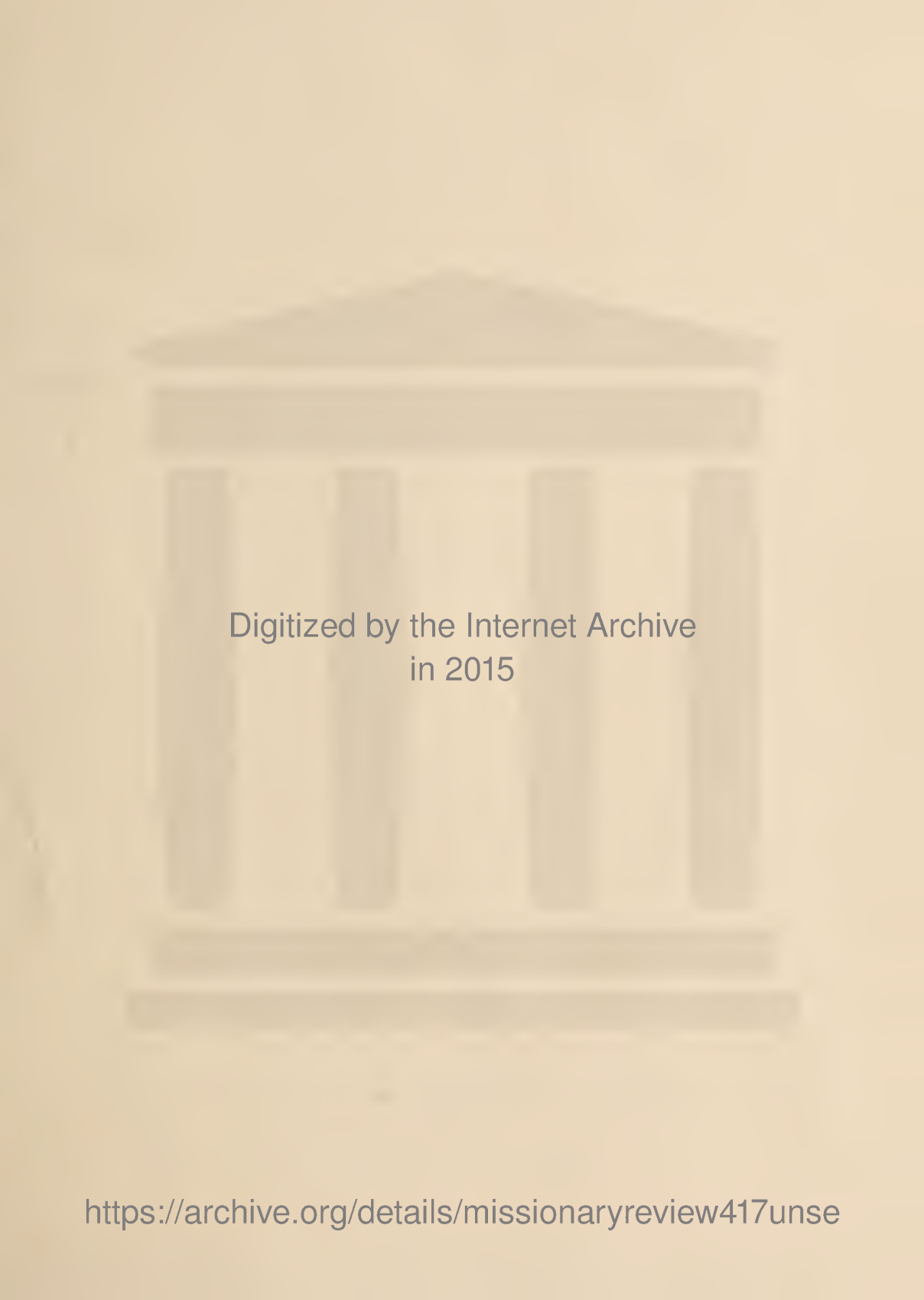
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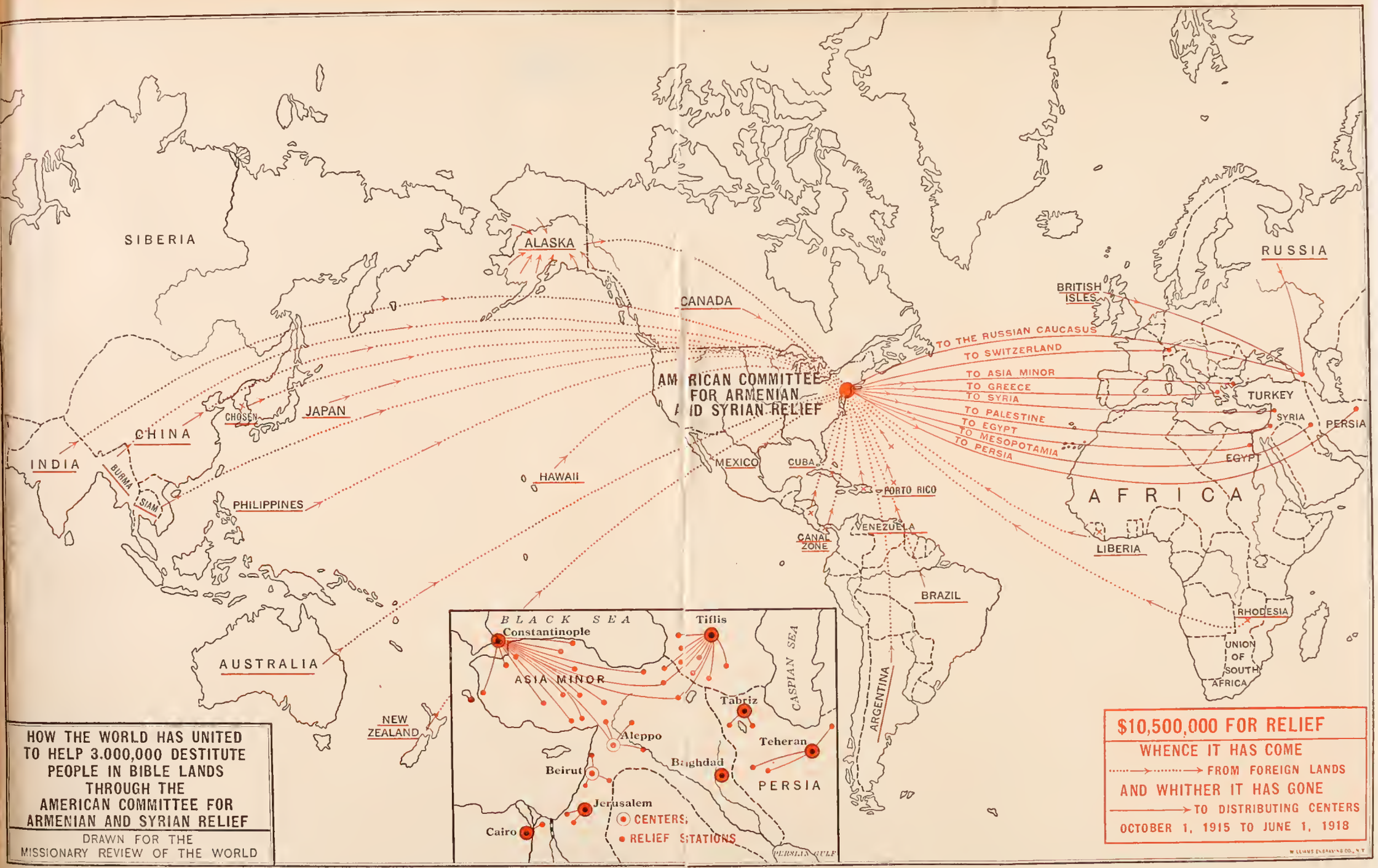

HOW ALL THE MONEY CONTRIBUTED WAS DISTRIBUTED THROUGH VARIOUS CENTERS AND THE PRINCIPAL FORMS OF RELIEF WORK.

Russian Caucasus (for 25 Stations via Tiflis). $2,752,923 for about 250,000 Armenians. Orphanage, clothing and food relief. Spinning, weaving, carpentry, shoemaking.

Asia Minor (For 50 Stations via Constantinople), $3,573,179 for Armenians in Asia Minor.

Egypt—via Cairo and Port Said. $35,674 sent. Industries established.

Syria—via Beirut, Sidon, Aleppo. $1,317,560. Food, clothing industries.

Palestine—via Jerusalem. $420,000. Hospital, food, industries.

Persia—via Tabriz and Teheran. $2,321,570. Food, seed, cattle, etc.

Mesopotamia—via Baghdad. $50,000. Rescue homes, industries, supplies.

Armenians in Switzerland. $10,000 for Relief.

Greece—via Athens, Salonica, Samos. $2,500 for relief.

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JUL

SIGNS OF THE TIMES

NEW SIGNS OF LIFE IN CHINA

THE Chinese Republic has not yet settled down to a united program of improvement and progress in politics, education and religion. It is a large country with four times the population of the United States and only a small proportion are educated. There are, however, new evidences of spiritual progress in the response to the recent campaign conducted by Dr. Sherwood Eddy. Though China is rent by revolution and internal warfare, some seventy leading Confucian editors, governmental officials, business men and educators met Dr. Eddy at dinner in Canton to discuss the future of China. Among these men was the leader of the southern factions, the former head of China's navy. He attended the first two evangelistic meetings and showed deep interest in the message concerning Christ as the only Saviour. Dr. Sun Yat Sen, the first provisional president of the Republic, was also present. Sun Yat Sen invited Dr. Eddy to address one hundred of his officers and officials upon the subject of Christianity, and the Christians who were present started personal work among the non-Christian officials. Several, including a member of Parliament, gave themselves to Christ.

The unique feature of Dr. Eddy's campaign this year is that it centers in the Chinese church. The aim is not so much to hold large meetings as to vitalize and organize the Christians to go out and win their non-Christian friends. On the previous campaign large numbers of enquirers and converts from the non-Christian community were turned over to the churches that were often unprepared to receive them. This year a new standard and system was adopted that promises much more far-reaching and permanent results.

On the last night in Canton the Chinese pastors of the twenty-eight local churches were seated on the platform. As the name of each church was called, the pastor rose, then his workers in the audience,

then the new converts who had been won by them or who had made the decision for Christ during the week. What an inspiring sight it was to see each pastor lead out his little flock of twenty, thirty, forty or fifty to begin their weekly Bible class and to extend the work of winning the millions of China one by one.

Excellent preliminary work was done by Mr. Buchman, and others, who went in advance to prepare the way. Chinese pastors, workers and Christians have been quickened as a result and it seems that a new era of personal evangelism has begun in China. Twelve hundred Chinese Christians in Canton held a daily meeting to train in personal work. The century of seed sowing is bearing fruit. The fields were ripe for harvest. Specialists were kept busy night and day in interviews, organizing Bible classes, dealing with enquirers and hearing confessions of sin. This was the program in each of the cities visited. What does it mean for China when four hundred Chinese Christian workers meet to train for personal evangelism and each bring two non-Christian friends?

Dr. Eddy writes in a personal letter: "It is my belief that a new application of the method of personal work has been discovered and applied in the preparation for these meetings which will extend throughout the whole of Asia, with incalculable blessing. We are filled with thanksgiving because of what has already been accomplished. Let us not despise the day of small things. Robert Morrison landed in South China a century ago and preached the gospel in danger of his life, beaten by his own servants, publicly insulted, laboring for seventeen years to translate the Scriptures. After seven years, in secret and in danger, he baptized his first convert. The Chinese in those days stretched across the river a chain cable, forbidding access to all foreigners, like the great wall of exclusion which shut out the hated "foreign devil" and his new ideas and religion. Here in the city where Morrison seemed to labor so long in vain, we have seen gathered what was said to be the most influential audience of non-Christians ever assembled in an evangelistic meeting in the city. Here with open mind and earnest purpose they listened to a presentation of the gospel, and here several hundred non-Christian men have publicly taken their stand and entered the Christian life. A new day is dawning, a new Orient is being born, and the call comes to the West for us to enter our great heritage of opportunity for service and the regeneration of the Orient."

PROGRESS TOWARD UNION IN INDIA

IN INDIA, as in America, the branches of the Christian Church most nearly allied are taking steps looking toward organic union. Last January the General Assembly of the Presbyterian Church in India passed, with great enthusiasm, a resolution to the following effect:

"That in view of the universal readiness on the part of the Presbyterian

Church in India for organic union with other Christian bodies and in view of the present opportunities in different parts of India for re-opening this question, the Committee on Union be instructed in connection with the synod of Bombay to open negotiations with the Churches of the American Matathi Mission, also with the Welsh Calvinistic Methodist Presbytery of Assam, and, as opportunity offers, with other churches, and that the Committee be further instructed to approach the South India United Church as to the possibility of forming a United Church for all India."

The General Assembly of the Congregational Churches of Western India responded with a resolution as follows:

"Resolved that the General Aikya (or Ecclesiastical Union) of the Congregational Churches of Western India joyfully responds to the action of the Presbyterian Church, and directs its committee on Church Union to communicate with the Committee of the Presbyterian Church in order to consider possible organic union with that Church and other Churches in a United Church for all India."

The Welsh Calvanistic Methodist Assembly appointed a special committee and adopted the following resolutions at the meeting in Sylhet:

"Believing that it is the will of our Lord and Master Jesus Christ we resolve to unite; believing also that such a union will meet the approval of the General Assembly in Wales, we seek its sanction and ask for its blessing on our decision."

These are logical steps following the organization of the United Church of South India. The Protestant Christians on the various mission fields are growing more and more dissatisfied with any attempt to perpetuate denominational differences and divisions of Europe and America. They wish to emphasize allegiance to Jesus Christ and united effort to promote His ideals and His Kingdom.

THE POLITICAL FUTURE OF INDIA

IT IS difficult to define the political situation in India or to exaggerate its critical character. The British Government has declared that the policy to be pursued is to prepare India to govern itself and an installment of self-government is to be expected at the close of the war. The Secretary of State for India has recently visited that country with a view to learning the wishes of different sections of the people and his report will have a far reaching effect on the future of that land. The National Missionary Council has decided to issue an open letter to missionaries, calling upon them to consider afresh the great ideals for which, in the providence of God, governments exist; and to let those principles dominate and control their own thinking in these times of controversy and, when occasion requires, to make these principles clear to others. The Council declares that it is as much an ideal of good government to provide for every one of its subjects the opportunity for the development of his personality as it is to provide for the whole body politic the blessings of order, peace and justice. The missionary body is called upon to commit the issues of the present time to

God in the full confidence of faith and hope, knowing that He who called them to be fellow workers with Him is working in them and in others toward the fulfilling of His eternal purposes of good.

The present situation is made more difficult by the fact that not less than one hundred of the missionaries in India have left their stations to engage in active war service, some as combatants, some as chaplains, and others as doctors and nurses. A number of medical men and nurses have also offered themselves to the Government for local service, thus setting free others to go to the front. The missionaries realize the significance of the war and are loyally helping the government and have rejoiced to take their humble part in advancing the cause of human freedom.

The future of German Missions in India is a most difficult and delicate matter. When present arrangements were made, it was hoped that the war would have been at an end before this, but conditions have so greatly altered that many have grave doubt whether Germans will for many years be permitted to work in India. The great work that German missionaries have accomplished must be conserved and extended. It is, therefore, necessary that steps be agreed upon as to the course to be adopted as soon as the terms of peace are made known. The National Missionary Council is unanimously of opinion that those in temporary charge of German missions should discuss the question with Indian pastors and see if some working agreement can be reached.

FOREIGN MISSIONS IN GREAT BRITAIN

IN GERMANY, foreign missions have died from lack of nutrition during the war. Some believe that after the war Germany herself must be evangelized. French Protestant missions have become weak and almost lifeless because of the drafting of men and money for the great European struggle. In America, while some societies have suffered, there has been a general increase in giving; the Baptists have launched a million dollar campaign and the Methodists have adopted an $80,000,000 centenary program.

Great Britain, with its great missionary enterprises, has been called upon to make immense sacrifices. Men and money have been poured out like water to redeem Belgium and establish a worthy peace. The missionary societies have naturally faced many difficulties and some have large deficits. Nevertheless the outlook is wonderfully hopeful. There is no drawing back but rather a forward program. Many of the German stations are now cared for by British missionaries and some new fields are to be occupied as soon as possible. Of the twenty-one Protestant societies having their headquarters in London about one-third report a decrease in incomes—the C. M. S. $100,000, the Baptists $35,000 and the Friends $6,000. Others, however, show an increase in receipts. The Wesleyans report an advance of 5 per cent.; the Bible

Society has had the largest income in its history; the Tract Society, Presbyterians, and Mission to Lepers have received substantial increases and the China Inland Mission, with $35,000 more than last year, has had one of the best financial years in its history.

The reports from many British mission fields are also encouraging. In spite of unrest in China, the China Inland Mission alone reports 4,629 baptisms during the year—the second largest in its history; the London Missionary Society reports increased self-support among its churches in the South Seas; the South American Missionary Society has found many new open doors in Latin-America; the C. M. S. reports Christward movements among Moslems in India and many societies are planning for new advances after the war.

The British Mission Secretaries report that they have every reason to thank God and take courage. With the nation putting every available man in the battle line, spending thirty million dollars a day for the war, and facing large advances in the cost of food and clothing, Christian people are still maintaining the work of God for the unreached millions abroad.

SOCIAL REFORM IN PORTO RICO

THE Committee on Social Reform of the Evangelical Union of Porto Rico has issued a most interesting report. The triumph of prohibition in Porto Rico, which took place a year ago, was celebrated this year on March 2nd by means of parades, meetings and addresses in evangelical churches and Sunday schools.

The "traffic of women" is recognized as an outstanding evil in Porto Rico, and innumerable unhappy girls, almost children, daily fall victims to this evil. Misery, lack of education, bad treatment in the home and above all the wickedness of men, cause the alarming increase rather than the decrease of this evil.

Municipal authorities are asked to pass laws to prohibit the establishment of houses of ill fame and the exhibition of unfortunate women in parks and plazas and other public centers. The Legislative Assembly is asked to pass a law like the one now in force in California, punishing the owners of houses of ill fame. Christian pastors are also urged to instruct their young people concerning the dangers and awful consequences of immorality.

Gambling is another evil dealt with in the report. The plan to combat it is through the Sunday schools, through literature and personal work among young people. An educational campaign for social reform is also to be conducted by means of lanterns and moving pictures. Slides of educational value are to be provided by the churches and young people's societies.

The committee further recommends that churches give particular attention to Porto Rican soldiers going into the war, enrolling them

in an honor roll conspicuously placed in the church and helping to look after their moral and social life in the camps.

The Evangelical Union also proposes to establish a new union theological seminary for Porto Rico, in which it is expected that eight churches will co-operate. These are some of the effects of the transfer of Porto Rico from Spanish to American control and from Roman Catholic to Protestant influence and ideals.

A PRESBYTERIAN PROGRAM OF PROGRESS

A "NEW Era Expansion Program" was launched by the Northern Presbyterian General Assembly in Columbus, Ohio, in May. The details were not decided upon but a large representative committee was appointed and expect to formulate a comprehensive plan to include emphasis on evangelism, religion in the family, Christian education, missions, social service and stewardship. Among the features suggested for this program are a million new members in five years, a seventy-five million budget for advance work, the enlistment of returning soldiers and Y. M. C. A. workers in Christian service and the adoption of a higher ideal of stewardship.

The Presbyterian Assemblies, north and south, and the United Presbyterians also took further steps toward union, though no definite decision was reached. In the northern assembly the committee on "Church Co-operation and Union" was continued and resolved to overture other evangelical churches of America to join in a conference looking toward the organic union of Protestant forces. The Assembly furthermore declared their "profound conviction that the time has come for organic church union of the Evangelical churches of America."

The General Assembly of the Presbyterian Church of the U. S. (South) meeting at Durant, Oklahoma, voted to continue the Committee on Union and Federation. While the Assembly was opposed to organic union at this time they approved the idea of Federal union of all Presbyterian and Reformed Churches of the United States.

The United Presbyterian Church, at their General Assembly in Pittsburgh, was sympathetic toward church union and will no doubt join in the conference which is to be held sometime this year. Unity is more important than union and co-operation than combination, but it is time for Christians to get together.

EDITORIAL COMMENT

WILL THE WAR BRING CHURCH UNION?

ONE obvious lesson that the war is teaching us is the necessity of co-operation and the value of a union of forces in the great campaign to win the world for Jesus Christ. The various branches of the church differ as to many non-essentials — in matters of church government, forms of worship, rites and sacrament and some matters of doctrine and practise. The great essential on which all Christians and all churches must be united is union with and submission to Jesus Christ as the divine Lord and Saviour of man. All who belong to Him should have no difficulty in uniting for the common task though they need not lose all individuality.

The soldiers at the front are also growing impatient at minor distinctions and divisions in Christendom. They are holding union services at the front. The Y. M. C. A. workers come from all denominations and have no distinctive labels. They are known by their fruits—by Christlike character, and by self-sacrificing service. On General Pershing's staff of Chaplain Generals are three men—Bishop Charles H. Brent, an Episcopalian, Rev. Paul D. Moody, a Congregationalist, and a Roman Catholic priest. Bishop Brent wrote as follows on Easter Sunday to a personal friend:

"Just as now is the time to strike for the unity of nations so is it the time to strike for the unity of the churches. I wonder how many people at home realize that our chief difficulty in connection with the morals of the army is due to the divided church. Many feel it so keenly that they can see no enduring or substantial good coming out of our purely physical or human effort without some movement *pari passu* earnestly aiming for a Kingdom of God among men not divided against itself.

"Last Sunday I was with our fellows just before they went into the great battle, some of them to die before the week closed. In one place the chaplain asked for the use of the French church. It was refused. The school house was refused. The little town was so crowded with soldiers that the only place we could find for service where we were welcome was a barnyard. There under the wide spreading eaves of a great barn we set up an improvised altar. The French peasants and the cattle that stood by were hospitable to us. The weather was bleak and dull. It was Bethlehem over again as the massed khaki knelt in the litter of straw before the Christ of Bethlehem. There was no room for Him in the inn. All that exclusiveness can do is to shut out men from itself and drive them nearer to God. Sometimes ecclesiasticism is so cold and cruel with its anathemas and lack of vision that one wonders how God can continue to use it for His Kingdom—if He does.

"It seems to me the time has come for us to do something daring and loving for the Kingdom's sake. It is antediluvian to continue thinking in mere terms of continuity or of yesterday. We must both think and act in terms of the new order, in terms of the Kingdom of God. Individual effort of course must be continued and has its effect. But the churches should act. The constitutional assembly of every one should meet for the definite purpose of moving for a Conference on the peace of the churches, with no other aim to

distract. Then the churches willing to share in such a Conference should do so, regardless of those which might choose to sit apart. The world is falling to pieces, the churches are tagging on behind the armies, and nothing is being done that is worthy the name of witness bearing for unity as Christ begs of us to interpret it. Happy the church that takes the lead in such an adventure of faith!

There is room for difference of opinion and for individualism in the church; there is even room for differences in types of organization, in kinds of work done, in forms of worship and even in emphasis on various doctrines and practices; but there is no room for antagonism, for unfriendly rivalry or disputes; there is no excuse for lack of co-operation or refusal to recognize other followers of Christ as brethren. Those who recognize and respond to the Headship of Christ are members of His Body; those whom our Lord welcomes to His table are members of His Family, those arrayed against His enemies are enlisted on His side; and those whom He uses to advance His cause are comrades in service. It is time to emphasize the great and crying need of all mankind for the life that Christ gives and not to dispute about sectarian clothing. Let us prove by word and deed that Jesus Christ does save, satisfy and empower His followers and make them different from others. Union with Jesus Christ brings true union among His followers.

AN APPEAL FOR CO-OPERATION

THE Home Mission Council, representing all Protestant denominational home mission and church extension boards and societies in the United States has sent out an appeal in the present world-crisis for loyal support and co-operation in the great spiritual work in which Christians are engaged.

"We must economize in money and in men for the sake of that spiritual integrity without which the nation must stand impotent before its great task. Nothing must be permitted to reduce the spiritual efficiency of the national life. The task committed to the churches must be prosecuted with a vigor and intelligence not hitherto known. Their work must become more extensive and intensive everywhere. For this reason the reproach of overlapping and duplication of money and leadership must be removed. Our efforts of recent years to achieve this must be redoubled and all remaining instances of waste resolutely eliminated.

"We therefore urgently appeal to the people in all home mission charges to practice those economies in their religious organization which are required of our society in every other department, to merge their groups in worship and community work, to save fuel when it may be possible by uniting congregations, to release for other forms of national and community service one or more of the ministers in overlapping parishes, to utilize emergency inter-church committees for the regular ministry of the churches and to project new plans of inter-

church community service, to release unused church property by sale or for temporary employment as may be required, to utilize all church buildings so far as practicable for continuous week-through service in temporary or permanent community enterprises, and in every other manner to conserve church resources and strengthen by co-operation the churches' programs."

The Council appeals to all local, district, State and regional denominational committees, societies and boards responsible for the dispensing of home mission funds to reach agreements with agencies of other denominations operating in the same territory by which all duplications of money aid in the same community shall be rigidly eliminated and workers shall be utilized for unhampered community work, no energies and resources being wasted by sectarian competition or duplication. They appeal to all churches located in rural communities, and to agencies aiding by money grants or other assistance in such communities, to institute and zealously to prosecute plans for the conservation of food and the quickening of production, inspiring our rural populations with the sense of the holy task into which the national mission in the world has called them.

All churches and missions ministering to communities or individuals employing alien speech and otherwise detached from our common American life and its purposes, and all agencies aiding such churches and missions by money or leadership, should redouble their efforts in a new and holier sympathy by way of extending the common use of our common language and an appreciation of those historic and forward-looking purposes which have made this nation what it is.

National boards and societies administering home mission funds should scrutinize their fiscal budgets with new zeal, to institute closer conference between one another in the organization of schedules of money grants and by every means practicable to see that their funds are not duplicated in aided communities or otherwise unwisely employed in aid of mission work. Let them organize all available forces under co-operative programs to help the nation meet the present emergency and to seek through the fiery trial of this world crisis those providential lessons designed to inspire a new ministry of reconciliation, a new and wider co-operative program among religious forces, and a new conception and realization of the Kingdom of Heaven on earth.

DEVELOPMENT OF AMERICAN NEGROES

THANKS to such institutions as Hampton and Tuskegee Institutes, Fiske University and other educational work for Negroes, conducted by northern and southern churches, the ten million American negroes have advanced wonderfully in physical, intellectual and spiritual lines. In the half century since the Civil War, the Negroes have more than doubled in population. There are now over 100,000 colored students in the 400 Normal Schools and 50 colleges

of the south, 26 theological schools, 3 school of law, 4 of pharmacy, 5 of medicine and 17 agricultural colleges—all for Negroes. The cost of this higher education in one year is over $4,000,000, but it is training leadership for the millions of southern Negroes.

The most gratifying fact is that intelligent Christian leaders have been developed and are taking more and more responsibility for the training of their race. The Negro school teachers, physicians and lawyers are steadily increasing in number and influence. Their sanity is helping to solve the Negro problem in America. This is still largely one of education. Over 40 per cent. of the Negro children of school age are out of school and therefore growing up in idleness and ignorance. The criminal element is almost wholly in the ignorant class. There is a tremendous need for more adequate schooling facilities in the South and for an energetic grappling with the problem of the Negroes who have migrated northward from the south land, in order that they might better their condition.

WILL THE WAR DEMOLISH BARRIERS?

IN the midst of the horrors of war, we catch at a grain of comfort. While some races seem to be driven apart by the conflict, others are drawn closer together. While former friends were alienated, those who were beforetime enemies become acquainted. Not only are useless denominational barriers broken down, but the people of India and Africa, who have come to France, are learning to know the European and are having many prejudices and superstitions removed.

Indian Christian workers, who have gone to France with their countrymen enlisted in the Allied cause, are having some remarkable experiences. One of them tells of sitting down to eat with a group of Mohammedans. His statement that he was a Christian was at first received with horror, for their conception of a Christian was a blasphemer who ate pork, and to eat with whom would be pollution. But one of them exclaimed, "Christian or no Christian, you are our friend, and all of us are grateful for all that you people are doing for us. I, for one, am going to eat with you and deem it a great honor."

This Christian worker continues: "My best friends were a clique of orthodox Hindus, full of great resolves, but loath to give up the caste system. They had invited me to many dainty dinners, but never shared the food with me. They always waited on me, pretending that it was purely out of respect. I did not probe further into their motives. The day came when they were to leave for the front. The train was about to start, when one of them handed me a cup of water. I had taken a sip when he took it back and drank of it himself. Then he passed the cup to others and every man drank a little out of it. 'This is the seal of friendship,' he said, 'and we hereby break caste forever.' "

Are these Indian soldiers learning the true meaning of "Brotherhood"? If so, they may be more ready to listen to Christian teachers.

ARMENIAN WOMEN REFUGEES CARDING WOOL FOR CLOTHING

Ten Million Dollars For Relief

A BRIEF ACCOUNT OF THE WORK OF THE AMERICAN COMMITTEE FOR ARMENIAN AND SYRIAN RELIEF

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.

Chairman of the American Committee for Armenian and Syrian Relief.

ALTHOUGH the Armenian atrocities began in Asia Minor in the spring of 1915, the fact did not begin to reach the outside world until past midsummer. Representatives of American missionary and educational interests in Turkey met in the office of Cleveland H. Dodge, in New York, that September, and sent two men to Washington who learned through the State Department that the conditions among the Armenians were even more horrible than had been imagined. The facts were given to the press, and a general relief committee was formed with Charles R. Crane as treasurer and Samuel T. Dutton secretary.* Charles V. Vickrey was assigned to the work by the Laymen's Missionary Movement and has served untiringly as directing secretary.

The need and opportunity to reach the destitute has increased and has extended over wide areas within the Turkish Empire. The original field, which at first comprised only the eastern section of Asiatic Turkey, soon came to cover the entire Turkish Empire, the Transcaucasus in

* The Committee was originally formed with Armenian relief alone in view, as they alone were then attacked. The then existing Armenian committees combined with this American committee, and later, as the atrocities extended, the name was enlarged to include relief among the Syrians, and still later among the Greeks also.

Russia, large areas in Persia, as well as refugees in Egypt; and since the Allies have made their advance in Syria, the committee has entered upon an effective work of relief in Palestine.

On account of the appalling conditions and the fact that no representatives of the Red Cross could get into many sections of the field, the war council of the Red Cross made a contribution of over $2,000,000 to the work of the committee, which had the cooperation of all of the missionaries of the American Board already on the ground and scattered from Constantinople clear across Asia Minor to Persia. There were missionaries of the Presbyterian Board in Persia, Syria and Palestine; as well as of several smaller missionary societies; also the American faculties in the Syrian Protestant College at Beirut, in Robert College at Constantinople, and in other American colleges at Smyrna, Marsovan, Harpoot, Aintab, etc.

Ambassadors Morgenthau and Elkus, and the American Consuls in Turkey and Persia, rendered conspicuous service in ascertaining the needs and in inaugurating and promoting effective relief measures.

It is a noteworthy fact that in the work of relief distribution every cent of the money went to the field, as the expense of organization and collecting were privately met. Neither were the funds used in paying the salaries of the distributors, as the missionary societies and the colleges and the diplomatic and consular offices were supported from other sources.

The present treasurer of the committee, Mr. Cleveland H. Dodge, has not only furnished the funds to meet all the expenses connected with the giving out of knowledge and the cultivation of the constituency and the raising of funds, but he has contributed liberally to the general fund and has given himself unstintedly as a working member of the executive committee.

During the first three months after this committee was organized in the autumn of 1915, only $177,000 were received and appropriated. During the year 1916 the amount collected and forwarded to the field (in round numbers) was $2,100,000; in 1917 the amount received and appropriated was $4,498,000, making the total receipts of the committee, for the first 27 months, $6,775,000—including the $1,900,000 appropriated by the Red Cross. For the first three months of the present year the receipts of the committee have averaged nearly $800,000 a month.

The relief funds have been distributed as follows:

To Constantinople, for uses within the Asiatic section of the Turkish Empire, nearly	$3,573,000
To Tiflis, in the Transcaucasus	2,754,000
To Persia	2,321,000
Directly to Beirut, for northern Syria	1,315,000
To Cairo, Bagdad, Jerusalem, etc	506,000
Total to May 31st	$10,469,000

This money has been sent by cable in the form of credits to the

committee's representatives in relief centers, and those credits have been converted into cash by the local sale of drafts on the committee's bank in New York. This method has put into the hands of the local committee without delay funds to use for the purchase of food and necessary supplies. Many drafts have not yet been presented for payment in New York and as the bank holds a sufficient balance to cover these drafts when presented, the committee in the meantime is receiving interest. This makes it possible for the committee to say that its expenditures for relief in the field are in actual excess of the amount received from contributors!

AN ARMENIAN REFUGEE

The entire destitute and needy populations in Turkey are now estimated at not less than 2,500,000. When the war is over and these people are able to return to their desolated homes, the larger question of reconstruction and rehabilitation will have to be faced. Many refugees are more than a thousand miles away from their homes, with no means whatever at their disposal. In a large number of instances their homes have been desolated and everything of which they were possessed taken from them. Large sums will be required to return these people to their homes and establish them upon a self-supporting basis.

The non-Moslem peoples of Turkey are probably more capable of recuperation after a disaster of this character than any other people on the face of the earth. They are not naturally helpless nor inclined to rely upon charity. Nevertheless they will need much help from outside to procure shelter for those whose homes have been ruined, tools and animals with which to till the soil, as well as seed for sowing. The committee is already giving attention to this great question of reconstruction. When the way opens, many experienced missionaries now in America, will be ready to go back and lend a hand in this reconstruction.

The work of relief will not be completed when the war is over. The large number of orphans and widows must be provided for for many years, until they can become self-supporting, and at the same time there must be developed in the country educational, industrial and sanitary institutions that will meet in an adequate way the requirements of a country that has remained so backward during the centuries and whose

desperate need has been revealed during the last few years. For this future we bespeak the cooperation of the people of America in the interests of a country which has suffered from misgovernment more than any other like area in Asia.

HOW THE MONEY HAS BEEN USED

The Relief Committee was organized into departments: The Orphanage Department to look after the children, the Clothing Department, the Industrial Department, etc. One of the missionaries, Dr. Geo. C. Raynolds, was put at the head of the Orphanage Department, whose business it was to get the orphans together into homes, to see that the homes were organized with a house mother and to provide food and instruction for the children. The last reports indicated that from six to ten thousand children had been gathered into centers and kept alive and given some instruction. Dr. Raynolds has selected the most competent, mature and capable boys for instruction in iron work, carpentry, shoemaking, tailoring and other occupations. When they are repatriated to different parts of Turkey they will be ready intelligently to begin the work of reconstruction.

The great majority of the refugees that escaped into the Transcaucasus were women, so that industrial work was early organized among them. All of the refugees were destitute of adequate clothing. Wool and cotton were bought in the rough and in large quantities. The wool was washed and the cotton was prepared by the men and the women able to work, and who have been given a small wage for their services, enough to support them. The cotton and wool were spun and woven and made into garments which not only supplied the refugees with clothing but also the Russian military which paid a good price for them. Many thousands are engaged in this work and when communication was broken off everything was working successfully. The looms on which they did their weaving were made portable so that when the time should come for these refugees to return to their homes the looms will be a part of their household furniture.

In Persia much has been done in returning the peasants to their homes from which they have been scattered. Relief money has here been used for seed and tools and cattle.

In Turkey, relief is now being distributed in the following centers: Constantinople, Brousa, Bardizag, Smyrna, Marsovan, Konia, Cesarea, Sivas, Adana, Hadjin, Marash, Tarsus, Aintab, Aleppo, Harpoot, Erzroom, Trebizond, Van, Beirut, Erivan, Etchmiadzin, Tiflis, Urumia and Alexandropol. In each of these places the committee has a foreign representative, most of them Americans. In other places in the neighborhood of the large distributing centers the relief work has been handled through trustworthy agents, generally former teachers in the American schools or pastors and leaders in the churches.

In Persia the relief work is carried on at Teheran, Urumia and Tabriz. Presbyterian missionaries in that field are working in the

outlying districts through the cooperation and aid of their various mission agents. Work has recently been begun in Palestine and Syria. A relief commission has also recently gone to Persia, with twelve members under the leadership of President Judson of Chicago University.

REFUGEES WEAVING THE CLOTH USED FOR THEIR CLOTHING

For two years and a half the committee has endeavored to supply the needs in this respect of from one to two millions of people and to keep them from death. Very little that is permanent has been accomplished. The real permanent work must come when repatriation can begin.

AN INVESTIGATOR'S REPORT OF RELIEF WORK IN ARMENIA AND PERSIA

Charles E. Beury, Esq., who went last year, with Dr. William T. Ellis, and made an investigation of the conditions and needs in the Caucasus, Persia and Eastern Turkey, has sent us the following statement of their findings:

"The Armenian relief work observed by us is administered from the city of Erivan and a half dozen other centers in Southern Russia. It is under the supervision of some fifteen faithful and efficient foreign workers, mostly missionaries of the American Board. Under them are hundreds of tried and trusted native workers carrying out the systematized plan of administering help of one kind or another. It is questionable whether anybody except the missionaries could have undertaken

effectively this tremendous task. That the work has been carried on so successfully and without any graft is due to the providential circumstance that the missionaries and their native workers, who know the people and the country, have been in charge.

Although the need among the refugees was overwhelming, the relief force from the very beginning undertook the work of saving in a systematic way. While it was necessary to care for the orphans and to feed the old and helpless, most of the relief effort endeavored to give the refugees some work to do. Through the American Committee weaving mills have been constructed by the workers so that today one sees cotton and wool taken in its raw state, washed and bleached and combed and spun and woven on looms made by the refugees themselves into durable cloth which is tailored into garments and used for clothing the needy. Many of these mills are very pretentious, containing scores of looms. They not only give the people employment but prevent them from being pauperized.

The whole relief plan with its index system and its checks on graft has been so efficient and successful that one cannot but heap praises upon it. It would satisfy the investigations of a Rockefeller Foundation. In addition to the money allowance to orphans and the establishment of orphanages, milk is furnished the children, and doctors with hospital facilities are ministering to the sick. The honesty which characterizes the administration and distribution of relief has also been a great lesson and example of how a big humanitarian undertaking can be conducted with fidelity even in an Oriental country that for generations has winked at graft.

The Armenian refugees in the Caucasus are in a much improved condition as the result of the constant administration of relief but the problem of saving these people has become increasingly acute. A stipend of six rubles per month, allowed by the Russian government to each person, has now ceased because of the collapse of Russian finances. Consequently the one hundred and eighty thousand dependent people in the Caucasus who were receiving aid from this source are now in dire distress. They must be cared for by America, who alone has the wealth and resources sufficient to assume this added burden.

It is only necessary for one to travel—or struggle, for it is hardly traveling—down through the devastated zones of Armenia to appreciate fully the sacrifices which the missionaries are making and the perils which they are constantly confronting. They come in daily contact with deadly disease and live among the people who have lost most of their families and friends. Moreover, conditions are unstable and the menace of massacre and a 'holy war' constantly o'ershadows their lives. But despite these facts and the additional circumstances that nearly all these workers have struggled through the years of trial, they are with rare heroism and fortitude protecting and saving the lives of the refugeed Christian host."

Glimpses of Relief Work in Turkey

BY MARY W. RIGGS, HARPOOT, TURKEY IN ASIA
Missionary of the American Board of Commissioners for Foreign Missions

FIRST

NATIVE HELPER.—Here is an Armenian exile who has been driven all the way from the Black Sea coast and is now allowed to stay here in Harpoot. Have you a place where she can live?

Lady Missionary.—What would you think of our putting her in the room over our bakery? She will be warmer there than in any other place. (To exile) Sister, if you take this bread ticket to the baker every day he will give you bread which will keep you alive. I will give you a mattress and quilt. The room where you are to stay is close to our gate and God will take care of you there. Do not be afraid. Where are your children?

Armenian Exile.—The little three-year-old boy is down in the street. Little Rosa was very sick in the camp where we were staying last. One of the guards who was a little kind was persuaded to take me on his horse to the American Hospital where we found a kind American doctor. I told him many women and children were sick and dying at the camp and how nothing was being done to relieve them. He ordered a wagon and went himself to the camp, having procured from the governor a written permission to bring the sick to his hospital. He has Rosa under his care now.

Lady Missionary—You must make this one bed do for all three of you.

Armenian Exile.—I kiss your feet. God bless you for your love.

SECOND

Armenian Exile.—I come from a village far away. I was rich before I left home but now I shall have to eat the bread of others. God grant it may be for only a short time. My son went to America several years ago and if he can get word of my being here he will send me enough money to make me comfortable. Then I shall repay you for all your kindness. I am ignorant and cannot even sign my name. His father always wrote, but alas, they killed him.

Lady Missionary.—Come inside the Girls' School door where a teacher is sitting all day writing letters for just such as you. Let us pray that God will give your letter wings to reach your son quickly.

Armenian Exile.—Ah, let me love your hands. God reward you.

THIRD

Native Helper.—This morning the sick refugee woman just outside our upper gate died, but no one has done anything. I am going to wash her body and I hope you will arrange for burying her. She was just

a young bride when they took her husband away to kill him and drove her away with all her neighbors. She is nothing now but skin and bones.

Lady Missionary.—I know it will be hard to enter that room where she died all alone, but you go for love of Christ and He will help you. Send the gatekeeper to me. (Enter gatekeeper) Ohan, you must help me to know how we can bury the poor woman who died.

Gatekeeper.—She must be buried immediately or we cannot live there today. But who will dig the grave? Manoog and I would gladly dig it but you know we do not dare step out of the Mission compound. We are almost the only Armenian men left alive and we are here only because we are your servants.

Lady Missionary.—There is no one else to dig the grave. I will go with you and if the police come I will tell them that you are mine. I will dig with you and we can do it quickly.

Gatekeeper.—I will trust Christ and go with you.

FOURTH

Lady Missionary.—What baby is that who is crying so weakly and so steadily?

Native Helper.—The poor little thing was born on the road just after her mother was driven from home. She has survived a long and terrible journey, but she will not live much longer. The baby is starving because the mother has nothing to eat but dry bread. The Little Mother (the missionary's wife) has ordered a bowl of milk or soup to be given from her own kitchen every day in the hope of saving the little one's life. The poor mother has only this one left of her five children.

FIFTH

Lady Missionary.—Look at that poor child standing in the snow in this bitter wind with nothing on but a ragged cotton shirt. Bring her in and see what we can find for her. I am afraid there is nothing left, unless I take that old faded curtain that I used last summer and make something for her.

Armenian School Girl.—While you are making her dress we will take her to the wash room and give her a bath. She needs one desperately.

SIXTH

Armenian Exile.—This is my child. Her name is Dziadzan (Rainbow) and she was in an American school in S—— before we were sent away from there. God protected her until now but she is not safe with me. A Turk is asking for her to make her his wife, but I cannot allow her to become a Mohammedan. When he comes again I will tell him she is dead.

Lady Missionary.—But that will not be true.

Armenian Exile.—Who cares for truth? But it will be true be-

cause I am giving her to you and she will no longer be mine, she will be dead as far as I am concerned. By taking her you will save a soul.

SEVENTH

Lady Missionary.—Zabel, please take this note down to the Little Father and bring me an answer.

Armenian School Girl.—He is not there now. We were in the yard when a little boy came running and crying bitterly. We heard him tell the Little Father that the police had just carried off his mother, that they would not look at the paper she had always in her bosom—the permission granted her by the governor to stay here after weeks of wandering over mountains and through deserts. She is a Syrian and they were not to be deported like the Armenians. The Little Father put on his hat, closed up his office, putting out a dozen or more people who were waiting to see him, and started off to the government building. These cases always take hours. How tired he will be when he gets home! And how that Syrian woman and her little son will bless him if he succeeds in saving them!

An Armenian Refugee's Thanksgiving

THOUGHT out and written down by Surpouhi, a girl twelve years old in the Sunday-school of the Armenian Refugee Camp, Port Said, and translated word for word into English by Miss Mary E. Kinney:

(1) "In the first place I am grateful to God for giving me a mind, because without that I could not think, or learn anything, neither could I tell Him of my gratitude for all the many blessings He has given me.

(2) I am thankful because He has given me parents. When I am in trouble they help me.

(3) I am thankful to Him because He helped us flee to the mountains and helped us out of all our troubles.

(4) I am thankful because when the Turks attacked us our Father saved us from their hands.

(5) I am thankful because God sent some ships and rescued us from danger.

(6) I am thankful because after God brought us here He moved the hearts of many races, Americans, English, Europeans and other nations, to serve us in many ways. They opened schools, and gave us clothing and many other things.

(7) I am thankful because when the German aeroplanes came God saved us from harm.

(8) I am thankful because when the Tempter comes to tempt us God saves us from him.

(9) I am thankful because God never forgets us and we believe He will help us resist temptation.

(10) I am thankful because God always gives us food. We ought to thank Him each time before eating."

PILGRIMS COMING FROM THE ALTAR OF THE MAIN TEMPLE OF WAN SHEO KUNG,
LEAVING THEIR OFFERINGS AT THE INCENSE BURNER

Is Idolatry Dead in China?

BY REV. CARL F. KUPFER, KIUKIANG, CHINA
President of William Nast College

IT is quite possible today for tourists to land at Shanghai and travel six hundred miles up the Yangtze river, calling en route at Chinkiang, Nanking, Wuhu, Tatung, Nganking, Kiukiang and Hankow, and from there take the train to Peking, and then down to Tientsin and back to Shanghai, and not have seen even a vestige of idolatry, nor carry away with them any true impression of the real life of the Chinese people. And it is also quite possible that foreign evangelists may spend some months in China, have large meetings, and receive the names of multitudes who pledge to study the Bible, and yet have no conception of the rankest idolatry within five minutes' walk of the tabernacle where the meetings were held.

Missionaries who are in the midst of the struggle against false gods have no such visionary impressions.

Soon after the easy victory of the rebellion over the Manchu Government in 1911, *in some places* temples and idols were wantonly destroyed. This, however, was not done by those who had been in closest touch with Christians and who wished to see idolatry supplanted by Christianity, but by those who care little for idols and less for the true God. This zeal against idolatry has completely disappeared, and in its place a revival of idolatrous worship is developing. In some places even missionary methods are being adopted to promote idolatry.

Some years ago I visited most of the great Buddhist and Taoist pilgrim centers in Mid-China, but to convince myself of the present tendency, I recently visited a Taoist center in the Western hills, twenty miles northwest of Nanchang, the provincial capital of Kiangsi.

Pilgrimages to these shrines usually begin as soon as the rice harvest is ended, and last about six weeks. The place described here is familiarly known by all Chinese as *Hsi San Wan Sheo Kung*—Western Hill Temple of Ten Thousand Ages. The name of the man so devoutly worshipped here is *Shü Sün,* meaning "Promise Obedience." He was born in Nanchang 338 A.D. Mythical and whimsical indeed are the stories on record about him—all ardently believed.

Before *Shü Sün* reached the age of manhood he delighted to practise religious ceremonies, often wandering aimlessly about seeking for good spirits and a pleasant state of mental abstraction. During his wanderings he came to a place named *Hsiao Yao,* a low hill gently sloping to the south where he abode for a time as an ascetic. At the age of forty he accepted an official position as magistrate in *Chin yang Hsien, Szechuan,* where he soon gained the love and respect of the people. When the *Wu* Dynasty had fallen and the Western Dynasty had be-

come degenerate and evil, he retired from official life and returned to his home at *Hsiao Yao.* The people of Szechuan erected a temple and placed in it an image of him as a god. The legend says that at the age of 105 he and his family of 42 persons ascended to heaven with all of his domestic animals.

From that time, a temple in the Western Hills was developed, until the Emperor *Ta Chung* of the *Sung* Dynasty in 1008 made an imperial grant and the "Jade Surpassing Temple of Ten Thousand Ages" was erected, and the people took great interest in worshipping there.

In the year 1368, during the Ming Dynasty, this temple was rebuilt, and again, after 400 years, Emperor *Chien Lung* rebuilt it, making it more beautiful than at first. In 1862 Emperor *Tung Chih* again renovated and beautified it. The present temple was last repaired in 1905, and may be considered one of the fine temples of the Taoist religion.

On the east is the temple of the three gods—heaven, earth and water—where the idols sit enshrined, but receiving scant attention compared with the main temple. The second temple, though covered with white and green porcelain tiles, is only of medium importance. The chief god here is *Kwan ti,* the god of war, a most ferocious-looking image. The three "Pure Ones," who have a place here, stand for the principles: "We must have pure men and then only can we have pure knowledge."

In the main temple called: "The Eminent Illustrious Hall," sits enshrined *Shü Sün,* also called the "True Filial Sacred One." He is clothed with a yellow satin robe, and in his folded hands he holds a tablet before his breast as if at audience with the emperor. Upon his head he wears a gold-embroidered crown. Over the entrance to his shrine there is an inscription: "They who pray to him in truth and sincerity will receive an answer." In front are two large incense burners in which the offerings of the worshippers are consumed by fire.

In front of this altar, in full view of *Shü Sün's* image the pilgrims present their petitions and receive their answer. They come by the thousands from far and near during the months of September and October. They always travel together in clans or societies, with the name of their organization embroidered on silk banners and sashes of different colors, chiefly yellow, the leaders carrying a dragon grotesquely carved from a bamboo growth, with a burning incense stick in its mouth. The dragon is always held horizontally while in the procession. This fictitious animal is usually considered an emblem of power, for even his breath has geomantic influences. The banner bearer follows the dragon. Then come the musicians who make the air scintillate with their cymbals, fifes, bugles and drums. Wherever they come from, they all keep the same time and make the same nerve-racking noise.

At the rear of the main building is a plain, humble, much neglected temple where the wife of *Shü Sün* officiates. The image is of human

WHERE THE PRESIDENT OF THE CHINESE REPUBLIC GOES TO WORSHIP

The wonderful temple of Heaven at Peking. The work is done in marble, most intricately carved. The woodwork is marvelously executed. The roofs are of brilliantly colored tiles of purple blue.

size seemingly made of white porcelain. To her right and left stand two female servants. At her altar only women quietly gather without fifes or drums.

One Sunday in October I sat the whole day at a side nook in plain view of the great temple-altar, watching the continuous procession of societies coming in rapid succession through the main entrance increasing their speed and the volume of their music as they approached the altar of *Shü Sün,* crowding up as closely as space permitted. Arrived there they dropped upon their knees and began with their Kotow, bumping their heads three times upon the stone floor, while the musicians were keeping up the noise. Upon the floor were bamboo sticks each with a different number, and the *Chiao Kua* for the free use of the suppliants. Now these *Chiao Kua* are two small pieces of wood or bamboo shaped like kidneys with one side convex and the other concave. The suppliant

chooses a pair of these, and trys his luck. If both convex sides turn up, the answer to his petition is *"yang yang,"* indifferently good; if both concave sides turn up, it is *"yin yin,"* negative and bad; but if one convex, and one concave side turn up, then the answer is *"shen kua,"* absolutely affirmative. There is always a "Kotow" after the pitching of the *Chiao,* whether it fell favorably or unfavorably. If the answer is affirmative, then one of the bamboo sticks is chosen and the suppliant goes to the rear of the temple where, in a long porch separated by a railing, there are a number of Taoist priests, who hand to the worshipper a slip of paper bearing the corresponding number of the bamboo stick. Upon these slips are written a few characters which very few of the worshippers can decipher. They return cheerful and satisfied, feeling well rewarded for the sacrifice it cost to obtain them. Whether successful or not, they leave an offering to the god.

A few steps below the altar are two huge incense burners in which are consumed the sacrifices, consisting chiefly of mock-money, incense, sandal wood, rockets and fire crackers. This done, the worshippers make one more gentle bow to the idol, and leave the temple grounds. Scarcely have they disappeared, when young men and middle-aged men pounce upon the sacrifices and rake them out of the burning embers, to resell them to other pilgrims.

The unfavored petitioners disclosed something of the inner life of the idol worshippers. Among these I noticed a man and his wife, neither of them over 30 years of age, who had doubtless come to the altar of *Shü Sün* with a very definite object. They knelt at one side of the altar by themselves to try their luck with the *Chiao Kua,* but the god seemed to be against them. They threw the *Chiao* again and again, but it always answered indifferently or negatively. After a stoical look into each other's face, as if to give the idol time to think, the man cast once more. A painful look crept over their faces when they saw the result, and glancing up into the large placid face of the idol, they quietly walked away. From all that can be learned, the object of the pilgrims' visits to the shrine is always some temporal blessing—either wealth, position or heirs to perpetuate the family name. Some petition the idol to choose a blessing for them, and so reveal a belief in a guiding spirit. They show their sense of need for something they cannot obtain for themselves, and thus are more hopeful from a missionary point of view. The most successful can hope to carry away nothing more than a slip of paper with a few enigmatical words written upon it.

Here is a free translation of a few slips chosen at random:

NUMBER TWENTY PROTECTS FROM MISFORTUNE.

"The firefly coveting light throws itself into the fire. Unexpected death comes to it because of its foolishness and lack of knowledge. Being ignorant, it delights to be where there is pleasure not knowing its danger; nor does it know of life and death. If its life is to be saved, it should not forget kindness, nor should it again go into danger. Only then it can have peace."

NUMBER FORTY-SEVEN IS A SECOND-CLASS FORTUNE SLIP.

"To select a good place for a home, it is well first to choose good neighbors; for frequent moving is wasted energy. When the plant by the side of the porch gives the appearance of spring, then the yellow birds in the bushes will sing to us of the good news of joyful days."

NUMBER FORTY-FIVE IS A FIRST-CLASS FORTUNE SLIP.

"The green meadow outside of the porch is thick, and the green leaves on the willow branches are large. There is nothing to separate us from the clouds or mountains, and we can easily see the new moon from the west window of our home."

An interpretation of this is: "Blessings will be bestowed from heaven when the opportune time comes. In its own good time prosperity will come like the grass in the meadow and leaves on the willow in summer season and the shining moon."

Such are the answers from the god in whom they believe, yet during each season, between 700,000 and 800,000 worshippers come to this shrine. Let no one in the home lands think that this belief is waning among the people at large.

Less than a year ago, we thought that Confucianism, as a religion, had received its death blow; for parliament declared itself against it as the State Religion, the argument rightly being that it could only be considered as State Ethics. But the tendency of the present government is seen in the fact that on September 22d, a little after 6 o'clock in the morning, the President of the Republic and all the officials assembled at the temple of Confucius in the north-east part of Peking and paid obeisance to the spirit of Confucius. It was a dress-parade. Military and naval attire and decoration almost equalled the Manchu days of mandarin robes, yellow jackets and peacock feathers. The route for the President was lined with soldiers and police. He rode with speed in an iron-clad automobile. At the ceremony, Confucius was duly honored by Peking officialdom under the Republic.

In localities where there are military operations the Buddhists, Confucianists and Taoists are laboring under great difficulties. The soldiers occupy the temples, desecrating and mutilating idols and shrines, and the priests have no redress or appeal. Yet Buddhists and Taoists still have a firm grip on the common people, while Taoism is unquestionably putting forth strong efforts to bring about a revival of its religion. In the southern parts of this province, the priests are beginning to imitate the methods of Christian missionaries. They distribute tracts on the *Tao* ("the Word"); they organize societies and have preaching halls for members in crowded centers.

While many individuals and families have been won to Christianity, and have become happy, cheerful followers of Christ, the people in general have no conception of spiritual things. There is no contrition for sin; nor is any petition for pardon ever brought before the gods. Spiritually, they are as dead as the bones which the prophet "saw in

the open valley." Heathenism dies hard. Double and fourfold should the efforts of the Christian Church be in this political transition period. The danger is that, after these upheavals of revolutions, the temporal conditions will improve, and the people will become so engrossed in their efforts to gain material blessings, that even their religious acts will be more and more centered in that one supreme thought of rank, wealth and progeny.

Have the Chinese lost faith in their gods? Not yet. In Nanchang there was a large beautiful temple to this same god *Shü Sün,* bearing the same name: "Temple of Ten Thousand Ages." It cost them $120,000. Last year, this temple was destroyed by fire. Now it is to be rebuilt, far more beautiful and substantial than the first one. It is to cost $230,000. The directors are asking the people to contribute $100,000, and $130,000 are to be taken from the temple endowment fund. The subscriptions have already reached $140,600. Such is the zeal for the maintenance of their places of worship.

Idolatry is not dying out even in centers where strenuous missionary efforts have been pursued and the power of the Gospel has mightily worked. Here within sight of Kiukiang, where mission work has been going on uninterruptedly over fifty years, and where there are more than 1,000 children in our schools, three churches, a Christian hospital and daily distribution of Gospels and tracts, the rankest heathenism has been developing.

Last summer, when there was a lack of rain in certain places in North China, the men of thirteen villages near Peitaho marched through the full length of this fashionable summer resort, carrying with them their domestic gods, and displaying flags and banners, beating drums and blowing trumpets, in the belief that this would cause the clouds to send the needed rain.

The most painful sight at the Western Hills was not the crowds of ignorant peasants that thronged around the shrine of Shü Sün, but the 101 intelligent young men who had come up from the provincial capital Normal Academy, worshiping in the same way at the same shrine with the most illiterate and ignorant peasants. The normal schools in China are new, but the professors and teachers are chiefly either heathen or atheists. Idolatry will not be abolished by edicts and revolutions wantonly destroying idols and temples. So long as only seven in a thousand can read and write, and even these few are taught by heathen teachers, there is no hope. As well may we attempt to irrigate the Sahara Desert with a sprinkling can, as to look for spiritual results through political changes and secular education. The only hope for China is in the Christian education of the children.

We have long heard of China as topsy-turvy land, where everything is done by contraries, but we were hardly prepared for this item regarding the attendance at church services of a Chinese congregation: "There were present two hundred and thirty-five men and twenty-seven women."

THE BODY OF AN AMERICAN ARMY CAMP.
The 112th Engineers, Col. J. R. McQuigg, commanding, on parade at Camp Sheridan.

The Body and the Soul of An Army Camp

IMPRESSIONS OF THE CONDITIONS AND OPPORTUNITIES IN AN AMERICAN CAMP

BY PROFESSOR WILLIAM J. HUTCHINS, OBERLIN, OHIO.

A WRITER in the *Atlantic* tells of an English lad, who on his return from the trenches listened for an evening to the family talk about the war. At the close of the evening he said to a friend, "I wish they would all shut up." We have shared at times the boy's desire. And yet our hearts are in the camps of America or France, and any words may be of service which will help us to enter sympathetically into the lives of our soldiers. I speak of impressions gained from four months of work in one of our Southern camps and from some weeks of work among nine other camps of the Southeastern Department, in which are gathered approximately one-third of the American army.

THE BODY OF A CAMP

The camps of regulars at Oglethorpe and of marines at Paris Island are equipped with mess shacks and one story barracks or sleeping sheds. The camps of the National or Draft army are housed in large barracks. On the first floor of a given barracks is the mess room, accommodating perhaps 150 men. On the same floor are sleeping quarters for fifty men. On the second floor is a large room, sometimes divided into two rooms, in which may be sheltered seventy-five or a hundred men.

To speak more particularly of a typical National Guard camp: I think of it as resembling a great American flag covering 2,200 acres of land. Marking the bottom of the flag is the long street of the regiments of artillery and engineers, and the ammunition and supply trains. Along the stripes run the regimental streets of some of the infantry and machine gun battalions, and of the signal corps and medical units. At the top of the flag is the brigade street of other infantry. An Association hut serves each unit of 5,000 men. In the center of the camp is a great auditorium, the largest to be found in any camp in America.

This Red Triangle Coliseum is open to speakers like President Taft, and to entertainments in which the whole division may be interested.

A mile from camp lies the great base hospital, accommodating twelve hundred men. Five miles away are the emplacements of batteries for the three artillery regiments. Over yonder are trenches, miles of them. In these trenches, the boys of the infantry propose to spend certain nights, while from their emplacements the batteries shoot actual shells over the trenches to the "German" positions beyond.

Nine miles from camp, in the wilderness, are the sleeping and mess shacks of the rifle range. Here too are trenches, in which for three or five days a battalion of men will take turns firing at targets at different distances. Some of these targets are great squares, others of them are the dark field-gray silhouettes of "German" soldiers, just visible above the ground.

Here too is an Association shack, with its writing tables, its victrola, its piano, its evening entertainments.

On one side of each regimental street are the officers' mess shacks, the headquarters and infirmary buildings, and the officers' little huts or half tents. On the other side of the street are the mess shacks of the men. Each mess shack is a shed about 125 feet long. The floor within is of earth. Two tables stretch the length of the shack, with plank seats such as you have used at picnic parks. Each boy has his own mess kit. At the bugle call, he takes his place in line and passes before the cook's counter. Here one man supplies him with meat and gravy, another man with potatoes and perhaps tomatoes, another man supplies him with coffee. To a refined taste the coffee is rank. In general the food is abundant and good. A piece of *verse libre* appeared in one of the camp papers to this effect:

"The next time
Our mess sergeant
Cuts
Up a horse
For steak,
I hope he
Won't forget to
Take off the harness."

But the food is far better than that to which fifty per cent of the boys have been accustomed. It is of course monotonous. The next time you are tempted to write a letter to a friendless and homeless boy in camp, don't do it; but send him rather cookies or candies or chocolate, and he will be far more grateful than he would be if you wrote him a ten-page letter.

The following note may be helpful to those who have friends in France. It is a clipping from the Ohio Rainbow Reveille, official organ of the 166th Infantry:

WHERE THE BODIES OF SOLDIERS ARE MENDED—AND SOMETIMES THEIR SOULS
Hospital scene at Camp Travis, San Antonio, Texas. Y. M. C. A. secretary visiting and bringing books for the convalescent patients.

"Will trade: One pair of heliotrope hose-supporters in a holly-covered box, two pairs of gold cuff links engraved, 'To our soldier,' a dead wrist watch, seven neckties, color schemes ranging from cognac crystal to plain black, together with six classy Christmas greeting cards and some sob stuff about the brave lads in khaki, three old copies of the Reveille. Will trade the whole batch for a can of perfectly reliable insect powder."

Behind the shack is the double row of tents, opening upon the company street. The street may be running mud, but usually it is immaculately clean. Each tent is boarded up at the sides and is floored. Sometimes beneath the floor the boys have dug a little wood cellar. In the tent are from eight to twelve cots—twelve are too many. Through the winter there has been a little Sibley stove in the middle of the tent, a stove which heats the tent thoroughly when it is well fed. At ten o'clock at night the fire must be put out, the tent flap opened.

Speaking still of the body of the camp, I may say that I hold no brief for any man or any group of men; but I think that with reference to camp conditions several things should be said.

1. At any rate in the Southeast, the War Department has performed

a miracle in the establishment and maintenance of the camps, and in the feeding, clothing and housing of our boys. Consider the complete breakdown of the transportation of the country. Consider the difficulty of getting lumber. Consider the difficulty of getting labor, in view of the enormous exodus of Negroes to the North. Consider the difficulty of getting clothing. One is amazed not that so little has been done, but that so much has been done.

2. Some of the undoubted defects in the conditions of our army camps are a reflection not upon one man or group of men. They are a reflection upon the great American people. At seven-fifteen one Sunday morning I proposed to lead a brief devotional service in the base hospital for some 150 convalescents. It was a cold morning. The stove was there, the fuel was there, but there was no fire in the stove. I did not feel like blaming the War Department. When an orderly fails to build a fire or when an orderly treats with sacrilege the body of a dead soldier, I regard it as a reflection upon the city schools and the American civilization of which the orderly is the product. When five hundred southern boys get pneumonia, it is a reflection largely upon the unsanitary conditions in the midst of which in their southern mountains and southern towns they have grown up, conditions which have now rendered them powerless to resist the physical evils of a camp environment, in which other men have thrived, gained weight and strength.

As Americans we have been living easy-going, happy-go-lucky, selfish lives, we have served spasmodically and got our pictures into the Sunday papers; we have only begun to learn steady, steadfast, sacrificial, universal, coordinated service,—the service which does not advertise, which does not demand stripes on the sleeve, bars upon the shoulders, medals upon the breast.

THE SOUL OF A CAMP

This is not so easily discussed or described. Each camp has a soul of its own. A rather sharp distinction has been drawn between the camps of the Regular Army, those of the National Guard, and those of the National Army. A certain amount of mutual jealousy has been felt, but this is not very virulent.

There is a radical distinction between the soul of a camp of southern boys and one of the northern boys. Among the men of the southern National Guard, there is scarcely a foreigner, or a man of foreign parentage. It is said of Camp Sevier that it is the most American of all the American camps. Here we need no educational classes to teach the men English. In Camp Gordon we need to have the Testament in nineteen different languages if it is to be reasonably intelligible to all the soldiers there.

Among the southern soldiers, educational classes are conducted for illiterates. In one regiment there were reported three hundred men

WHERE THE "Y" MEN GET INTO TOUCH WITH THE SOLDIERS
A scene at the desk in a Y. M. C. A. "hut" at Camp MacArthur, Waco, Texas.

who could neither read nor write. One man was induced to enter an educational class in order that he might read and reply to the letters which he received from his little seven year old daughter.

The Southern boys have a very strong religious interest. One Sunday morning in one camp of Southerners, I walked through streets whose mud in places was actually up to the hubs of an army truck. A dense mist covered the entire camp. As I approached one of our Association buildings, I heard singing. And there at nine o'clock I saw the largest Protestant gathering I had ever seen at that time on a Sabbath morning. A Southerner was leading the singing. The boys all knew the old hymns, and they sang and sang with the utmost fervor. The great majority of the southern soldiers count themselves Methodists or Baptists. Their religion does not invariably tie itself up to morals or to the Church. But among these simple-hearted southern boys we have an opportunity absolutely unique.

Within the ordinary camp life, each organization, each company indeed, has its own soul, its own habits of thought, its own outlook upon life. Speaking with the inaccuracy of all general statements, I would say that these great splendid-looking fellows are children. I have seen a soldier on Hallowe'en carrying from town to camp an immense teddy

bear. I have seen three soldiers on a train playing by the half hour with a toy climbing monkey. Like children and collegians they grow homesick.

Like children, too, they are at once most responsive and most irresponsible. I was asked to teach a company Bible Class in a mess shack. I arrived on time. No one else was there. Finally the captain came in and remarked, "This is a heck of a place for a Bible Class. Let's go up to the Association building." And he marched most of his men by twos to the hut. At the Bible Class, there were present two majors, a captain and perhaps 125 or 150 men. At the close of the class, the Building Religious Work Secretary said, "How many have enjoyed the class?" "I," so as to raise the roof. "How many will come next Sunday if Mr. H.—— will teach the class again?" "I." The next Sunday the teacher was there, and not another living soul. In about fifteen minutes perhaps fifteen or seventeen strolled in, but by that time we must prepare for a chaplain service, and nothing happened.

But while the soldiers are in many ways as children, they impress one as on the way to manhood. Among them, there is a growing earnestness, soberness, I had almost said somberness. There is little of spread-eagle optimism, such as is revealed by the supposedly comic pictures representing the soldier prodding the kaiser with his bayonet. A colonel won applause by a remark like this: "Down in the artillery we have all kinds of mascots—monkeys, dogs, and a bear. But when we go across, we can't take any mascot, but we are going to bring back one, the kaiser's goat!" But usually the speaker who proposes to "can the kaiser" wins feeble response. On the other hand there is a dogged determination to see the thing through. They are not coming back "till it's over, over there." I was interested in a drafted man, who was explaining his own attitude, and that of his tent mates. He said, "We have talked it all over, and have realized that we are in it, and the only way to get out of it is to go through with it, and we are going to go through with it as fast as possible."

But perhaps the manhood of the men revealed itself to me completely in what I may call the triumph of the human spirit. One who has not been in camp can scarcely realize the monotony of the soldier's life; but seldom did I hear any real complaint. Like Micawber the boys are always waiting for something to turn up. A southern officer remarked to me, "A soldier learns neither to wonder nor to worry." As few things ever do turn up, the monotony palls and keeps on palling; but it cannot conquer the truly indomitable spirit of the boys.

Conquering monotony, the spirit of the men conquers the emergency. We had a perfectly frightful tornado at the very beginning of the camp. Tents went down, floods of water drowned kits and equipment. Through much of the night the boys worked, some of them stark naked, and then went to sleep on the tables of the mess shacks. While

there was a vast deal of swearing, there was far more humor and laughter, and the next morning the boys were charmed at the thought that they had an adventure to write home about.

The sins of the soldier are coarse, obvious, man sins. Profanity is profuse and promiscuous. I remarked to a group of tent-mates, "You fellows will forget how to talk to ladies after a while." One boy said, "That's true enough. I was down at the Baptist social the other night, and found myself swearing at the girl I was talking with." A good many boys are entirely free from profanity. The officer who doesn't swear is profoundly respected. One sergeant has a swear-box. Any man who enters the tent and swears has to put a nickel into the box before he leaves the tent. I am persuaded that profanity, while highly undesirable, is a skin disease, and not a cancer eating at the heart.

Gambling has been and is in parts of the camp still very common. But it is not a mania, it is rather a means of varying the monotony. Some of the officers and all of the secretaries are quietly at work trying to stop the gambling, for it does injure the morale of the men. One of our secretaries said he had always envied the priest his confessional; but no longer. He has a little hole in the wall, where he sells money orders. A boy will come up and wish to send sixty dollars home. The secretary of course knows that he never got that sum of money lawfully, and sooner or later he gets the chance to say the word which will stop the gambling.

Drunkenness can scarcely now be called a sin of the American soldier. I have been almost continuously with the enlisted men for five months. I have seen them at all times of the day and night, in the camp and down town and on the train. I have seen typical representatives of camps containing four hundred thousand men. In that period I have seen only one drunken soldier. I believe that there has been no previous epoch of the world's history when a reasonably intelligent observer could have made such a statement. The statement is a tribute not altogether to the virtue of the soldier. It is a tribute to the efficiency of our military police, a tribute to the wisdom of our War Department, in bringing so many of our camps into dry territory. After a long hike, a major spoke proudly of his battalion. He said, "There is an argument for dry legislation. It is just after pay day. The soldiers have marched ten miles. Not a man has fallen out. See how fine they look. That could never have happened down on the Border."

The last enemy of the soldier, the last Hun of the spirit, is licentiousness. I wish to say one word for the comfort of Christian parents. The boys who have grown up clean in clean homes, and wholesome church life, are almost invariably clean. Indeed the camp life seems to strengthen and purify. And there are thousands of men now fighting a victorious fight against impurity, who in civil life knew defeat.

At first I was profoundly depressed by the soldiers' sins, but more

recently I have been profoundly stirred by their virtues. They have been taken from their homes, from their loves, from their life plans. They are held under irksome discipline, which to their restless hearts seems needlessly long and tedious. When we do a hard piece of work, we look forward to a change, a vacation. The only change our boys expect is the journey overseas. Their only vacation is in the hell of France.

Frequently you will be asked about revivals of religion among the soldiers. I discount such reports. The boys are anxious to be courteous, eager to please the speaker, and to do their part in a ladylike fashion. One speaker from the North said to a crowd of men, "How many of you will permit me to go back to New York to tell the people of the North that you will come home clean?" Practically every man in the room raised his hand, not because he had thought through what it meant to go to France and to serve in France and to come back clean, but because he was anxious to do his part to make the evening pleasant all around.

But while I cannot tell of revivals of religion in the army, I can tell you of officers who respect their men, and whom their men respect, officers who are Christian gentlemen. I can tell you of chaplains, men who love Christ and love their men, who become the fathers confessor of their regiments. I can take you into one of six large buildings, in our camp, each painted green, an oasis in the barren brown of the camp. Each building will accommodate or rather hold eight hundred boys when packed tight. In their leisure times the men will line the desks around the room, writing letters on the paper furnished by the Y. M. C. A. The average man is always behind in his correspondence, but he writes voluminously. Said an officer to me, "If I were an Association secretary, I should never preach to the boys, I should simply say, 'Write home.'"

In a Y. M. C. A. building, two nights a week, there will be movies; one night a week, friends will furnish entertainment. One night a week is devoted to stunts or performances by soldier talent. Sunday night and one week night are called "religious" nights. Let me tell you of one of these nights. Upon the screen there will be thrown the stirring words of some camp or trench song, "There's a long, long trail a-winding," "Over There," "Indiana"; then the words and music of some familiar hymns. Then a man will speak for fifteen minutes, holding the soldiers spell bound as he tells them about the allies of the soldier of Jesus Christ, or about Jesus who will save his people from their sins. At the close perhaps he will say, "Boys, I have here a war roll. It is being signed by thousands and thousands of soldiers in this country, in England, in France. Listen to it. 'I hereby pledge my allegiance to Jesus Christ as Saviour and Lord, and promise to fight His battles for the victory of His kingdom!" Isn't that great? Now I am not going to arouse your emotions and get you to come up here *en masse* to sign this card, but down there are some secretaries, friends of yours, who will be glad

A RELIGIOUS SERVICE WHEN NO "HUT" COULD HOLD THE SOLDIERS
"Billy" Sunday preaching to the soldiers at a Camp in California.

to talk with you after the prayer, and I want to shake hands with as many of you as I can. And I want you to stay."

After the meeting, possibly fifteen or sixteen soldiers will talk with their friends about the most precious things in life. There may be gathered up fifteen or more war rolls on such a night. Each war roll is sent to New York. From New York a letter is written to the boy who has declared his allegiance to Jesus Christ, congratulating him upon his new or renewed purpose. Another letter is sent to the pastor of his home church, and the original card is sent to the parents of the boy, that in the days when he is over in France, or perchance lies buried beneath the flowers of Flanders, they may have the card which speaks of their boy's purpose when he was down in a southern camp. Now this sort of work is being done in every camp of our country.

The one special contribution of our camp Association to the solution of the religious problem has been made by the adoption of Augustus Nash's plan of the squad interview. With the cooperation of some of the ablest men of the neighboring cities, we were able to have interviews with the representatives of eighteen thousand out of twenty-five thousand men at our camp.

Ten or fifteen fine laymen might go down a company street. The

boys who knew they were coming would for the most part be in their tents to welcome the friendly invaders. If you were one of these, you would stop at one of the tents and would soon get into conversation with the boys, and would lead up to some such idea as this:

"Boys, I have wanted very much to go along with you but Uncle Sam won't let me, he tells me I'm too old; but I want you to know that I am with you down to the ground. I have had an idea that the only man who can beat the Germans is the man who has conquered himself first. Now I heard a corporal say that you can pull off this Christian stuff in civilian life but you can't pull it off in the army. Do you believe that?"

And a little Greek will say,

"I am a Christian. I was baptised. I am a church member."

An American boy will say,

"Oh, it's one thing to be a church member and quite another thing to be a Christian."

"Is that so? What's the difference? Did you ever see a Christian?"

"Not aronnd these parts."

"Are you sure? Did you ever meet Doc?" (One of the Secretaries.)

"Yes, by George, I believe he is a Christian."

"Did you ever see General So and So?"

They all know him.

"Well, do you know what that man said in public a while ago? He said, 'I read my Bible every day and pray to God that I may be a better man.' Now I suppose if one of you fellows happened to read your Bible, the rest of you would throw your boots at him, wouldn't you?"

"Well, we might make it rather unpleasant."

A Catholic will say,

"I have a Bible here," and he pulls out from under his pillow a Douay Bible, and you turn to the chapter about the Good Samaritan.

"There was a certain man going down from Jerusalem to Jericho and he fell among robbers, which stripped him of his clothing and left him half naked, and there was a certain priest came down that way, and what do you suppose he did?"

"I don't know. I guess he helped him."

"No, he passed by on the other side; and then there was a Levite, a kind of janitor around the temple, and what did he do? He passed by on the other side; and then there came by one of those poor devils of a Samaritan, and what did he do?"

"I don't know."

"Well, he got off his beast, poured oil and wine into his wounds, took him to a hotel, paid the landlord two dollars, and told him that when he came back again, if there was any extra expense, he would pay it."

By this time, the boys would be looking at you as if they were

listening to a novel, one boy lying on a cot, another lying under the upturned knees of his comrade, gazing at you like one of Raphael's cherubs.

"See here, fellows, have you thought what would happen if one tent cleaned up? You know what happens when measles or meningitis or mumps gets into a tent; how it sweeps down right through the company street. Now, I think that there is a contagion of health that works in just the same way. If one tent cleans up, the next tent on each side will clean up, and then another tent, until the whole company street will be well and clean and strong."

"Oh, that's not so. Men ain't molecules."

"True enough, but it's worth trying, don't you think so, Corporal?"

"Well, I think I should like to try it for a while."

"Will you promise me?"

"No, I won't promise nothing."

"All right, old man, but you have told me you would like to try."

The work did not end with a single visit. Those business men followed up the boys whom they had visited, with letters, invitations to their homes. Not a complete success, but the plan was amply justified by its results.

A friend asked one of the boys what he thought about the Y. M. C. A. He said, "It takes the sick out of homesick," and a little foreigner replied to a similar question, "She our mother." Now by helping a man who has got in wrong, now by helping a spendthrift save his money, now by distributing the gracious gifts of the women of the North, now by friendly counsel to a boy who has not written home for months, now by kindling again the fires of purity in the heart of a tempted man, the Association tries to mother our boys.

The most impressive hour of our camp day is at evening either just before or just after mess, when the bugles call, and every soldier in the entire camp stands at attention, still as a statue, the busy hum of the camp is quieted, the "Star Spangled Banner" is played, the flags are lowered. No man can participate in this act of reverence night after night and remain unstirred.

Chaplains and Association secretaries have tried to bring to the hearts of our boys the great stillness in which they shall turn to their God, who has made our flag worth saluting, worth fighting for, worth dying for.

I close with two considerations. First: There is not a boy down at camp whose attitude toward the war and toward life is not being influenced by some friend at home.

Second: President Wilson's program can be put through only with the eager concurrence of the public opinion which you have so large an opportunity to form. This program means such suffering to us as a social organism, such anguish as we have never dreamed. And those

at home will do much to determine whether the "rivers of pain" shall flow fruitless through the plains of Europe and over the prairies of America.

Every gun was once a thought, every submarine was once a thought, the ruin of Belgium, and of Poland and of Servia, the assassination of Armenia, the war itself, was once a thought. The Red Cross movement, the Association movement, the philanthropies which dry the tears of thousands, all these were once thoughts. One suggests that "an internationalized world must first exist in the minds, hearts and consciences of the trained men and women of the civilized world." So our thoughts turn from our boys in the camp to the thought of America's program as it relates itself to the internationalized world, as it relates itself to the Kingdom of God, that we and the boys we love may go with unbandaged eyes to the supreme sacrifices of this supreme crisis of the world's history, that we and they may not have suffered in vain.

Religion at the Front

A Letter from a Y. M. C. A. Secretary Somewhere in France.

If you hear that the Y. M. C. A. is neglecting the religious work in France, just tell people this from me: We have two religious services at the principal points every Sunday; at all points a mid-week devotional hour; Bible classes in several places and soon will have them in all. We give out many Testaments. That means we have the military address, the home address and church relation, and it very often means a definite decision for Christ. We are also arranging for Bible classes on all the boats. We have services in the Hospital and occasionally administerer communion there. We keep a record of all personal work and there is much done. What is more important, our chief is a strong, Christian man, and the work, as a whole, is viewed from the religious point. He gathers all the secretaries once a week for conference and prayer. The longer I am here the more I feel the possibilities of the work. Back in California I preach to a nice, comfortable Christian congregation, but here I have the direction of the religious work that is undertaken for all the men in a division and which touches, by reason of the fact that this is a port city, a great number—a number that I cannot mention.

I like the spirit of the men here and I like the religion that convinces them—it is the simple truth of God—Christ—righteousness—decency—love. It must be free from cant, it must be dead earnest, it must be cleansed of all sectarianism, insincerity and machinery. The men are religious, however rough they may be, and if the Lord Jesus Christ is not given to them, its our fault, and if we fail to present the religious message we are losing the big chance of the war. Its a war for the Big Things of our faith and we must know that faith that we may prove it right; that we may gain Christ for the world.

One Touch of Jesus

BY S. D. GORDON.

Author of "Quiet Talks on Prayer," etc.

ONE touch of Jesus makes the whole world akin. Or, rather, it would be better put in this way—one touch of Jesus reveals the fact that all the world *is* akin.

When I went to the Orient I was bothered quite a bit, sometimes, in thinking that perhaps I would not fit into the Oriental way of looking at things. Could I really get into human touch with them? Would my American way of putting things fit in? The American has such a distinctive way, all his own, of putting things.

And would my interpreter "get" my American English? For American English is so distinct from English English. And most of the English-speaking people of Europe and Asia have been trained in the literature and verbiage of Great Britain.

Then I had read a few of the books that insist that the Orient and Occident have no point of contact. Kipling's insistence on this is familiar, that East is East, and West is West, and the two never get together.

I recalled how the American puts his coat on over his vest, and the Chinese his vest on over his coat. We read a book from left to right, and our olive-skinned brother of the Orient from right to left. And when one tries to get hold of a Chinese sentence through some expert linguist you feel that if you could stand on your head for a fresh point of view it might help things out a bit, linguistically.

But to my delight I found that my misgivings were all awry. Once again my fears did not have good footing. I made a great discovery that still makes my heart burn—*all the world's akin!* And a touch of Jesus, the world's divine Kinsman, reveals the fact.

The East balks at our rule of the clock. Our Western way of organizing is a puzzle to them. The highly inflectional languages of Europe are in strange contrast to the agglutinate languages of China and Japan. And our highly polished, abstractly phrased book sentences are in as sharp contrast with their pictorial languages. And our theology! Our intricate, nicely mortised together systems of theological philosophizings are bewildering to them.

But, *but*—one touch of Jesus, one warm living touch of the divine Man who belongs to all the race, Son of God, Son of Man, Brother of Man, this draws together all the world, East and West, North and South, Arctic and Equatorial, yellow skins and brown, blue eyes and black, round heads and long.

Then the differences become incidental. By themselves they seem as big and hard as the book makers say. They tower to Alpine heights that bar people from each other. But as one gets into this Jesus-touch of heart it is quickly seen that the world's more alike than it is different.

It is striking that as men come to know, in a simple warm human way, about Jesus Christ, they are drawn to Him. They never think of Him as a foreigner. He is one of themselves, they instinctively think. Wherever I went I felt that I was a foreigner, but Jesus was never a foreigner.

In the south of Japan I went into the churches founded generations ago through the Portuguese priests. I listened as the people were praying. But they were not praying in Portuguese. They had no idea that Jesus was a Portuguese, though the Portuguese had taught them of Him. They were praying in Japanese. To them the Man Christ Jesus is a Japanese. He talks Japanese. He is one of themselves. The same is as true in the churches founded by the Americans during the past sixty years.

And so it is everywhere. The Chinese think of Jesus as having a round head like their own, and slanting eyes, and olive skin. The flaxen-haired Hollandish maid praying by the side of her single cot pours out her petitions in Dutch. And that, not the Dutch of the books and the scholars; no, the Dutch of the cradle and the fireside, of the street corner and the market place, the Dutch of love-making, the real language of any people. And if you could listen you would *feel* that she *knows* down in her heart that *Jesus talks Dutch.*

I recall an old Lappish woman far up in northern Sweden, where the nomad Lapps still thrive, and reckon their wealth not in gold but in reindeer. Despite her seventy years she had come three days' journey, alone, over the snow on her long wooden snow shoes or skees, to be at the week's meetings. She used to sit about midway down the hall, with the drapery of white hair over her black eyes that glowed and deepened and flamed as she listened.

Of course I talked through interpretation, as I did almost wholly for about three years. Sentence by sentence, short, terse, simple, the message went in a steady stream, from my lips through those of the man by my side, to the people.

One night these simple-hearted, earnest Laplanders asked to have an open prayer meeting following the speaking. And so it was quickly arranged. And they spent two or three hours in prayer, one after another pouring out the heart, with intervals of silence. I stayed and listened and joined them in spirit. It's surprising how much you can know of things going on *by the feel of the spirit.*

By and by, I thought it was my old black-eyed, white-haired woman friend praying. We had come to know each other just through the intercourse of our spirits, during the speaking. I glanced up to see.

Yes, she was praying in a low hushed vibrant voice. But she had no need of an interpreter. She was face-to-face with a Friend, a Kinsman. You could tell by the feel of her voice in the still air that she *knew* that *Jesus talked Lappish.* They were alone together in closest kinship of spirit.

I recall a Swedish friend telling me of an experience he had up in the Baltic provinces of Russia. He was speaking in German, the common speech of most of the crowd of those parts. And in that my friend was quite fluent. But it was the high German he spoke, the language that Luther of the highland country of Saxony had made the standard language of all Germany by his Bible translation.

One day, at the close of the meeting, a woman came to ask my friend a question. She was one of the common, unlettered people, and spoke the low German still used by great numbers of her class. But my friend couldn't understand her. At length, after many attempts to make herself understood, the woman simply said, "Ugh, well, I'll just ask Jesus. He'll understand. He talks low German."

She felt in her heart that she would get what would satisfy her quest. So often the common, unlettered people have in freer degree, the spirit discernment which our Quaker friends call "the inner light." Unhampered by the elements in learning which sometimes hinder, though they need not, they seem more open ofttimes to Spirit influences.

Now Jesus has a universal human heart. Men of all the race come to feel that Jesus understands them. As they kneel in African kraal, or Chinese village, in Indian tepee, or amid Western civilization, they look up, and they know that there is on the throne yonder One who is bone of our bone, whose experience is our experience. He bends over listening with a man's sympathy, with human understanding.

There is more of God since Jesus came down here, and lived our human life, and went back again. He has taken human experience up into the heart of God. And all the world comes to understand it so, when once they get into simple warm human touch with Jesus, without being hampered by some of our over-conventionalized and abstract Christian philosophies.

It's striking, too, to notice everywhere what it is in Jesus that draws men. They admire His teaching, its freshness and originality and comprehensiveness, and its high ideals. They stand in awe of the character of Jesus, its purity and strength. But these are not the things in Him that take hold of their hearts most, and compel the devotion of their lives.

It is this: that He *loves,* really loves them; that He pledges His love in the one unmistakable way, by giving His life, and giving it clear out.

Here is the clue to fine missionary strategy. This attitude of men everywhere, east and west, north and south, toward Jesus when they get the warm human touch with Him, this gives the strategic clue. Take

to them the story of the Man who died for them, when He was not obliged to do it. The only necessity was the driving power of His great human divine love. This is the finest, the shrewdest strategy in all missionary propaganda.

Of course other things go with this, hospitals and medical colleges, with the best equipment and the latest of western science. Of course we will take these. Educational activities, and industrial, and humanitarian, grow naturally out of the Gospel spirit. We will teach them all about better selection of seed, and how to get larger, finer cabbages, and the like.

And we will seek to coordinate all missionary effort, so that the field may be studied and planned for in a thoughtful statesmanlike way. We will naturally insist that men of nations classed as Christian shall at least not be untrue to the more dominant truths of the Christian faith in their contacts, commercial and otherwise, with the non-Christian people.

Yet, of course, all this is part and parcel of the brotherly spirit, the Jesus spirit. It is possible to do all of these good things, and utterly miss the mark in the chiefest thing of giving them warm close human contact with the Man who died. It is the tremendous subtle influence flowing out of, not Jesus' life merely, but His death, His peculiar distinctive death, that makes the western civilization so different from the characteristic Oriental civilization.

It is not possible to give them Jesus, in the warm living human way suggested, without giving them these other things, too. That is, it is not possible where His spirit in its breadth, its humanness, its practicality, has sway.

These other things in themselves are secondary. They are of incalculable value in themselves. They are well worth doing in themselves from the humanitarian, the brotherly, standpoint. They fully justify all the millions involved. But from the point of view of the Book, of our Lord's great commission to His Church, from the real Christian point of view, to give these, with the other as incidental, is wholly missing the mark of missionary propaganda.

And it still remains true that the one chief thing that fits a man for any part in missionary service is that he has been caught by the Jesus' passion, which comes only as his life and powers and training are flamed and swept by the Holy Spirit. He may have the best that academic course, and specialized technical training, can give. And the more the better. But if he have not the other simple fundamental essential—well, the least that can be said is to question the value of his going as a Christian missionary, however useful he may be in other ways.

This attitude of men toward Jesus when they really get in touch with Him, gives the unfailing clue to missionary qualification, and to missionary strategy.

PRIMITIVE METHODS OF LIFE AND TRAVEL IN THE PHILIPPINES
A roadside scene—a native shack, carabos and two-wheeled cart.

Leaves From a Physician's Note Book

PEN PICTURES OF MEDICAL WORK IN THE PHILIPPINES AND DEVELOPMENTS IN THIRTEEN YEARS

BY R. C. THOMAS, M.D., ILOILO, PHILIPPINE ISLANDS
Missionary of the American Baptist Foreign Missionary Society

CAPIZ, P. I., 1904.—The dispensary was crowded today. It is not much to boast of; just a corrugated iron partition screening off a corner of the basement of one of the upper-class houses typical of the Philippines. These houses are two stories in height, with corrugated iron roof, wooden superstructure and coral stone basement. We share our quarters with the native "quilez," or two-wheeled carriage; and we are already accustomed to the neigh of the pony stabled just behind us. It is primitive indeed, this dispensary, but no more so than the assistant, Sr. X——, who assists me in the clinic. This morning he gave me another sample of his perspicacity. A native woman of the "tao" or peasant class came in with a child on her hip—the national method of carrying infants. After a painstaking ten minutes spent in recording her age, pedigree and past history, and a few more minutes consumed by a physical examination, I inquired of Sr. X——, who acted as interpreter, the nature of her present illness. "She is not ill," he replied. "Not ill," I queried in amazement. "Then why is she here?" "*She* is not ill," repeated Sr. X—— with dignity. "Her child is ill."

This was characteristic of Sr. X——. He would not presume to offer the suggestion that I was examining the wrong patient.

The group of "infirmos" or "masakit" (as they call the sick in the Vizayan dialect), at the clinic this morning was fairly large, which is somewhat to be wondered at, as rumors persistently circulate that the Americans poison the wells, when cholera breaks out. Indeed, a fellow missionary in Iloilo heard that the people were so suspicious of his methods, that they waylaid one of his patients and forced him to take all his medicine in one gulp. Fortunately it was not a fatal dose. Some native remedies are quite harmless and equally valueless. One of the men had a white cross on his neck traced in lime; another had a plaster disc pasted on his temple—"Chinese medicine; warranted to cure malaria."

VICTIMS OF AN EXPLOSION

Today a casualty occurred. A "tao" laborer was fatally injured by a blast. I met the priest coming out as I arrived, for the priest is of more importance than the doctor on such an occasion. Climbing the bamboo ladder, I stooped into the little nipa shack. The customary crowd of natives filled the room. A single glance revealed the poverty of the owner. The furniture consisted of a chair or two, a bamboo table, and in the adjoining kitchen the hollowed log for pounding out the rice, and the primitive stove, consisting of a wooden table with two large stones on it to prop the rice kettle.

The man lay on the floor unconscious. My assistant who had formerly been a choir leader in the great Roman Catholic church nearby, was on his knees in an instant beside the dying man, hoping to reach him with the Gospel message. It was too late, but by his side was his little daughter, who had also been injured in the accident, and to her we both could minister.

During the night I watched over the child, and this vigil became a weird initiation for me into the ways of these people—ways that have continued ever since the coming of the Spaniard. The dead man was lying in the adjoining room, and near him was a large picture painted in oil—a crude attempt to represent the "Way of Life." In the foreground was a roadway, a typical road of the Philippines, with its rich foliage and palm trees on either hand; but in the background this pathway ended in a blaze of light to represent heaven. On either side of the picture tallow candles spluttered all night long, and before it, on their knees, little groups of mourners dressed in black, droned over their beads, saying prayers for a dead man's soul. How sad it all was!

A few days later the mother of the little girl whose life had been saved paid me a visit, and showed great emotion. A votive offering of dozens of eggs, ducks and a goat testified to the genuineness of her feeling.

A NOVEL EXPERIENCE

Tonight a fellow missionary helped me with an operation in a shack. It proved to be a race with the dark, as the small tin lamp with

wick immersed in cocoanut oil is not to be tolerated near ether vapor. Night falls rapidly when once the sun sets, and we had little time, but working in the dark is to be preferred to the flickering flame and acrid smoke of these little tin lamps. Such primitive attempts to do clean surgery in an unpromising environment remind me that the other day I helped a fellow practitioner to amputate an arm with an unusual instrument—a buck saw. The operation was successful. It was no worse than my attempt to pull a tooth with a bicycle wrench.

A TRIP INTO THE COUNTRY

At dawn the carriers shoulder their bamboo "teter poles" with the the packs swinging at either end; the ponies are saddled, and an extra cinch is taken in the girths, for these native ponies frequently are frisky. The road leads across a dilapidated wooden bridge, and then straight away for miles into the open country. On either side tower palm trees, and clustered at their bases, bananas and tropical plants add grace and color. Frequently herds of carabao or water oxen are seen grazing, with flocks of the pure white carabao birds hovering over them or perched on their shaggy backs. The native nipa shacks, singly and in groups or barrios, are scattered along the route in large number. They are artistic in the distance and not so filthy as one might expect, when one considers that the occupants are of a race who had no word for soap until the Spaniards came. Inside these shacks there is little in the way of conveniences; and practically nothing whatever in the way of reading matter.

This is the open door for the itinerant "medico," and we use it. Here and there brief stops are made at the barrios, and, after short clinics, Bibles are sold and the Gospel is preached. At nightfall we put up at a native house. These people are the soul of hospitality, willing to sleep on the floor, and give their beds to the unexpected guest. Rice and "doubtful" eggs and water boiled in a rice kettle, smoky but germless are served; and then we retire beneath the protection of the friendly mosquito net.

At break of day we are off again, and by noon are winding over the trails in the hills, with the feathery tassels of the "tigbaw" grass waving over our heads. Here the verdure is different, and so are the people. These mountaineers are free limbed, strong-bodied and large-souled. They give us a hearty greeting and guide us to their little bamboo chapel on the hill top, after a rough scramble through the stiff kogon grass. The chapel is ready for the clinic, and the sign of the Good Samaritan is floating over the doorway—the American flag. These hill folk are wise enough to recognize that the best of Americanism is her Protestant Christianity, and they hang the flag at the door of the church building. The clinic over, the candidates for baptism are examined. One old man in the group is wizened and attenuated, and gives his age as ninety. All these long years he has been waiting like Simeon for

the child Jesus. His testimony is complete, and his face is his credential of a changed heart. Early the next morning, the church members and their friends gather by the little rock bound basin cut from the cliff side by the hand of God. Here, with the vistas of rice field and rolling hill ribboned with silver—where the mountain torrents slip away to the sea, the old man is baptized. His years of service will be few, but we thank God that the good news did not come too late.

A BROKEN ARM

Today we have had a hard hike through the muddy Negros roads. We have waded through rivers and crossed uncertain bridges, but at length have arrived at a little coast town. The sea is calm. The beach, of hard white sand, is fringed with cocoanut palms, and the rustic fishers' huts are welcome after a hard hot journey. The clinic we have held has been well attended. One case was of special interest. A fisherman had just broken the bone of his upper arm in a wrestling match on the beach. After a half hour's work we had splinted it and sent him away for a month's retirement. In an hour he had returned with all dressings removed and the cheerful information that his "arm was much better." So it goes—in the Philippines.

A TOUR IN NEGROS—1917

The roads are excellent for most of the way, being macadamized and in good repair. Concrete bridges have now replaced the old fashioned wooden ones. How great a contrast there is in our touring now and ten years ago. Then we went on ponies or bicycles or walked; now we go in Panay Island on the railroads, or automobile, and today in Negros automobiles are everywhere. We have just traveled in a car eighty miles along the coast road, and visited a number of towns. It is a maritime plain and rich agricultural country. Here and there sugar mills are passed, with their fringe of bullock carts about the yard.

Away in the distance the Volcano KanLaon (Old Man of the Mountain) reminds us of Papa Isio, the bandit, who for years lived in the mountain and terrorized the community. We saw him last in a cell in Bacolod. Poor misguided wretch! He has yielded like the cholera and smallpox to the wholesome influences of modern American civilization. On the other side glimpses of the sea are caught between copses of bamboo that intervene. On all sides natives enliven the scene, waist deep in the rice field; trudging along the road with baskets of produce on their heads; or noisily engaged in bartering in the market place, where many hundreds congregate. We turn from the scenery and address our attention to them. "Polong" means "word" and "bolong" means medicine. As one medical missionary has reminded us, we must "polong" as well as "bolong" them. We try not to forget it; and they welcome both the "doctrine," and the "medicine"; the "polong" and the "bolong."

THE UNION MISSION HOSPITAL

As I sit in the office of the Union Mission Hospital, Iloilo, today and hark back to the morning in 1904 when I landed here for the first time and met Dr. Hall, the pioneer medical missionary—it seems impossible that in a little over a decade such changes could take place. He was then practicing in a shack. Now we are associated in this well built hospital of over sixty beds and thirty in a native nurses' training school (the first to be established in the Islands). The new Nurses' Home, just completed of concrete, is a model of its kind.

At my elbow today are recorded some of the funny mistakes in diction in the case histories made by the helpers. One recorded, in a vain attempt to find a word for "faint," that "the patient was dizzy till it make him nonsense." Another frequent symptom has been "pale eyes." Another patient was put down as suffering from "headache and hypogastric aches." Another had "fallen from a house: often breathing cough sometimes." One put down as injured by a "capsule," was found to be the victim of a "cap pistol." Still another unfortunate suffered from "meat growing on the left neck."

We are proud of our nurses and believe the Filipino nurse is destined to become indispensable to the Filipinos. The nurse and the student class as a whole, will need American supervision for years to come. We rejoice in the great progress made in all departments of education during the years of American occupation, but we are convinced that the United States government and the Protestant Church of America have only begun their work of the Good Samaritan here. Persistence will insure victory, but withdrawal may court defeat. America must persist until her task is done.

ONE OF THE MODERN IMPROVEMENTS IN THE PHILIPPINES
The Nurses' Home in Iloilo; connected with the Union Mission Hospital, built in 1917.

A Missionary Confession of Faith

BY REV. HARMON H. McQUILKIN, D.D., ORANGE, NEW JERSEY
Pastor of the First Presbyterian Church.

I BELIEVE in taking the Gospel of the Crucified One to the whole wide world. Every new and deeper insight into the character and purposes of Jesus, every fresh report from the mission fields, confirms and strengthens my belief in this program of evangelization for every race and nation.

First—I believe in this *because God the Father believes in it.* He created man in His own image (James 3:9). That means resemblance to Himself and solidarity among themselves (Acts 17:26). In the restoration of God's image in men's spiritual natures (Ephesians 4:24), there is an absolute community of need and right. Otherwise God's work of creation will be frustrated in its deepest intention.

God's love for men is bounded for us by the Son, and includes the world (John 3:16). How dare I change the boundary lines or alter the measurements of His affection?

In the Psalms we read this stupendous promise of the Father to His Son: "I will give thee the nations for thine inheritance" (Psalms 2:8). The divine transfer of the gift can never be made fully until those nations come to know Him through the preaching of the Evangel. So I must do my share towards bringing His world-inheritance to Jesus Christ my Lord. I must go with God to "every creature" in my sympathy, my prayers, my gifts, or He will go and leave me behind.

Second—I believe in taking the Gospel to the whole world *because the Lord Jesus Christ believes in it.* He was the first foreign missionary. His Cross would, He declared, "draw all men" unto Him (John 12:32). He looked far beyond the Jewish fold to see His "other sheep" (John 10:16). His parting command sent His disciples after "every creature" (Mark 16:15), and "unto the uttermost part of the earth" (Acts 1:8). "Christian" and "Missionary" are forever joined in the vocabulary of heaven.

Third—I believe in taking the Gospel to the whole world *because the Apostles and their successors believed in it.* Peter, coming down from the housetop, fresh from his vision of the sheet let down from Heaven, was converted to Foreign Missions (Acts 10:34, 35). Paul would build on no other man's foundation. John, in beatific vision, beheld a great throng around the throne, made up of "every kindred and nation and tongue and people" (Rev. 5:9).

Fourth—I believe in taking the Gosple to the whole world *because of the new life which it has created in the non-Christian lands.* As the morning sun dissolves the mists and shadows of night and strikes to death the forces of decay, so the Gospel of the Cross dispels ignorance, superstition, despair, and destroys the destructive forces in the physical and moral life of men and women in the lands where before they held high carnival.

Fifth—I believe in taking the Gospel to the whole world *because of the reflex influence of missionary activity in the lives of those who engage in it.* The happiest Christians and most prosperous churches are those that are heart and soul in line with the program of Jesus Christ to give the Gospel to the whole world. They "keep His Commandments" and so He "makes His abode with them" (John 14:23). It is a simple proposition of cause and effect.

Only those who do the Lord's bidding and "go into all the world" to "make disciples of every creature" can claim His promise to "be with them always, even unto the end of the age." (Matthew 28:20).

THIS IS MY MISSIONARY CREED.

BEST METHODS

BY MRS. E. C. CRONK, RICHMOND, VIRGINIA
Chairman of the Committee on Methods of Work of the Federation of Woman's Foreign Mission Boards

MISSIONS WHEN THE THERMOMETER SOARS.

AS the thermometer ascends, missionary interest usually descends. The hotter the days, the more cooling the effect on missionary enthusiasm. Some leaders simply despair. When they pack away their winter furs in June they take out a "Closed Until Fall" sign to post on the doors of everything appertaining to missionary enterprise. The resourceful leader does not despair. Higher than the thermometer soars her determination. Summer days spell opportunity if we but learn our spelling lesson aright.

To be Continued—See July Meeting

Instead of announcing the first of June that the regular meetings of the missionary society will be discontinued during the summer, many leaders are appending a "To Be Continued" announcement to their June meeting in this year in which an unusually large number of people are planning to spend the summer days at home. We are learning in these days that real warfare is not an enterprise for pleasant days only, but that soldiers, who expect to win a war, fight on when they are both tired and hot. When we fight to win a world, back of all the missionary methods that can be devised must be hard, self-sacrificing work, done by people who are often tired and worn. Some of the best and most lasting work ever done was accomplished, not in moments of exuberant joy and of irrepressible energy, but in moments of weariness and discouragement.

"Tired! Well, what of that?
Did'st fancy life was spent on beds of ease,
Fluttering the rose leaves scattered to the breeze?
Come! rouse thee! Work while it is called to-day,
Coward, arise—go forth upon thy way."

Mission Study Under Old Virginia's Trees

August days are not usually considered the best offering the calendar has to make to the mission study cause. In fact, there are people who say it cannot be done. There are others who do it. In the hottest of hot August days a charming Virginia woman, whose home was attractively set in a large lawn with the most alluring shade, invited about a dozen teen age girls to join a mission study class to meet one afternoon each week on her lawn. There under the shade of those grand old trees they met. There they met also those "servants of the King" of other days and other lands. The fascination of David Livingstone's unswerving purpose to go "anywhere provided it be forward" took hold of their hearts. Ion Keith Falconer's ringing call challenged their lives. Eleanor Chestnut's girlish longings, her college achievements, her unselfish living and dying summoned them to follow in her train. Three of that group of girls who met under the trees, during the days when some missionary leaders insisted that everything should be closed for the summer, have, in the years that have come since then, offered their lives to serve the King in the field which needs them most.

A July Picnic Meeting

No special virtue, however, attaches to unnecessary discomfort. It is not required of those who do without a vacation at shore or mountain resort that they also do penance by shutting themselves in a room and locking the door. A missionary meeting on a hot day may be just as fine and as helpful in God's out-doors as in-doors. A July missionary picnic meeting is

worth while. For invitations cut outline picnic baskets from white or colored paper, cutting the handle on a fold of paper so the basket may be opened and invitation written inside. Ask each member to bring a guest so that unenlisted women may be interested. An orchestra of young people, with wind or stringed instruments, may be secured, or a cornetist alone may lead the music. If no instruments are available, sing the hymns unaccompanied. An appropriate Bible lesson is the story of that picnic meeting nearly two thousand years ago in Galilee, when one boy in the five thousand had a lunch and passed it over to feed the crowd. Make a challenging appeal that we who have the Bread of Life divide with those who have not. Follow this with a reading by a child or young girl of the poem, "Give Them to Eat."* Discuss the program topic for the month. Before the picnic lunch is served pass around this menu, which displays some ancient features, but which will provide a lively and stimulating half hour.

A CONSERVATION MENU

Food for Thought

Missionary Ices

Crackers Dates

Assorted Nuts to Crack

Announce "Missionary Ices" and have the story told of Hans Egede's journey on his ship "The Hope," among the icebergs that threatened his life, or the story of work done by your own missionaries in lands of ice and snow. Appropriate for a July menu are large fire-crackers made from red paper or cardboard. Write on a slip of paper a striking missionary fact. Roll the paper and fasten it to a string which hangs out at the end, fire-cracker fashion, as the paper is slipped inside. Pass the crackers and have facts read.

In serving dates pass a plate containing some important missionary date, and the event which made the date notable written on cards. Ask each member to compose a rhyme that will fix the date and the event as firmly in mind as is

"In fourteen hundred and ninety-two
Columbus crossed the ocean blue."

Provide poetic counselors to circulate hither and thither with stimulating suggestions.

Under "Nuts to Crack" serve questions about present-day missions to be answered and discussed.

Since the days of "groaning tables" are no more, do not expect each member to bring a basket heavily laden with every variety of dainties. Instead of asking each member to prepare her own lunch have a committee prepare a menu and assign to each member just one thing to prepare in whatever quantity it may be needed.

Missions on a Roof Garden

"It's simply too hot for a missionary meeting," said the members.

The president of the missionary society bowed her head, silently acquiescent. Then she looked around for the solution of the difficulty. Calling on a friend, she found it. The friend was delighted to furnish the solution, which was her lovely roof-garden. Instead of being urged to come to the church to the August meeting of the missionary society in the broiling sun of 3:30 p. m., the members were invited to a roof-garden missionary meeting in the cooling shadows of 7 p. m. That roof-garden was a dream. The waving of the delicately fronded plants cooled one with the assurance that a breeze really was stirring. Green vines, climbing up white pillars, rested the eye. The occasional tinkle of ice somewhere in the background behind the ferns sounded an assuring forecast. The program was given as completely and much more effectively than it would have been in the church, and,

* May be secured from the Editor by sending addressed stamped envelope.

instead of feeling tired when the meeting was over, the members felt that they had had a taste of vacation joys. The serving of cooling refreshments gave opportunity for the social contacts which mean so much in any society.

Rural Mission Study Groups

In many rural communities summer days are the best days for mission study. Many of the winter plans of city classes are easily adapted to summer plans for the rural churches, better roads and better weather contributing to their successful operation. Last year, Mrs. W. J. Adair, the busy wife of a pastor in Coal Valley Illinois, successfully enlisted the women of her congregation in mission study by the following plan, which offers practical and successfully tried suggestions to workers in rural churches:

"Wishing to reach all the women, I divided the community into four sections—natural neighborhood groups as far as possible. From each of these I chose an assistant and explained to her my plan. She had the first meeting in her home and invited all the women of her neighborhood. At this meeting I distributed some of the books I had on hand, gave a brief outline of the book, and showed some of the maps and charts to be used. Then those who wished to try the study decided how often they would meet, at whose home, etc. The meetings were usually held every two weeks. I did this in each of the four groups, making sure that the different meetings should not conflict, for it seemed necessary that I should be the teacher in them all.

"The meetings were in general conducted by the question and answer method, although to make the study more interesting and worth while, we resorted to the maps and charts. The first fifteen minutes were given to Bible study. I had the women select Bible verses that were appropriate to the text, and some of these we memorized. At the close of each day's study we had a season of definite prayer for the things about which we had been studying that day. At the close of the sixth chapter course we had a joint meeting at the parsonage. Memory verses were reviewed, two excellent papers were read, and each woman gave some of the impressions she had received during the course. It was by far the best meeting we have had at any time.

"Of course we had discouragements—the book chosen was rather too difficult; bad weather meant postponed meetings or poor attendance, and there was some criticism. But in the main the results were encouraging. Instead of only the five or six women who had been attending the missionary meetings, we had twenty-five women, several outside of the congregation taking an active part in the studies and showing an added interest in the cause of world missions. Two of the groups made definite arrangements for similar meetings the coming year.

"It was hard work, but we believe it was a beginning of better things along missionary lines among the women of the community."

Another Vacation Suggestion

One of the outstandingly fine pieces of summer mission study work has been that accomplished by Dr. W. D. Weatherford, who each summer leads the dining-room and dormitory force at Blue Ridge, N. C., composed of college boys and girls, in courses of mission study. Beyond all human power to estimate has been his influence and the influence of his classes on these young people, many of whom have gone into definite missionary service.

Vacation Opportunities for Service

In Camp.—A jolly group of young people were camping in the Virginia mountains in the exhilaration of several thousand feet above sea level. No one entered more heartily into the sports and fun than did their white-haired "sky pilot," who was the merriest of the merry. Toward the end of the week, to the surprise of the rest of the party, he posted his "Church Notices" and made his announcements.

On a post by the roadside he announced "Preaching Here on Sunday at 3 o'clock." Not only were the members of the camp family invited, but they were urged to invite their neighbors. Now, the campers had never so much as asked, "Who is my neighbor?" They began to look around. Not a human habitation was in sight. A wagon drawn by oxen came down the mountain road. The driver was held up, told about the service and invited to come and to bring all his family and friends. As a woman wearing a calico dress and a sunbonnet climbed the mountain path a member of the party greeted her courteously and invited her to come to the service at the camp on Sunday. The young folks began to be very much interested in their neighbors and waited with eagerness the arrival of the congregation. On Sunday every available camp chair and board was called into requisition for pew service in the temple of the mountain side, but the campers were entirely unprepared for the host which greeted them. The mountains opened up their fastnesses and men, women and children poured out. Hymns were sung, scripture was read, prayer was offered and then the minister told the old, old story of Jesus and His love. The young folks had felt that their congregation was almost a joke when they first began to search for it, but as they sat with these simple highlanders and saw them listening to a message from their common Father they realized that here, only a few miles from their college town, boasted center of learning and culture, were brothers of theirs—heirs of the same inheritance, children of the same Father—who never heard the message of salvation, and a solemn stillness filled their hearts. Children were there who had never been in a religious service of any kind before. In that camping party were young people who had thought that an ocean voyage must preface missionary service, who saw opportunity that day come close to their own back door, and who have since that day met the opportunity that came.

On an Uncrowded Platform

Why do lecturers crowd each other on overcrowded platforms? Why do they seek only those centers in which lecture-wearied audiences fastidiously weigh them on the balances of their predecessors? When the thermometer was soaring one summer, a Mission Board Secretary likewise soared into the Alleghanies. With him went his stereopticon. His host was the aggressive County Superintendent of Schools. The magazines had been featuring his work in providing tent schools with night sessions for the men and women of the mountains who could neither read nor write and who had never had a chance to learn. There was no doubt about his aggressiveness. He proposed to the Secretary that they should ascend the heights of the Alleghanies and give a stereopticon lecture on the top of the mountain. Here was a lecture platform from which no man had ever spoken before. Here was an audience that had never heard a missionary address nor seen a missionary picture. Up the mountain side they drove in a hack mile after mile. Higher and higher they climbed until they came to an open amphitheatre on the mountain side. The screen was fastened to two trees. There was no limit to the seating capacity. The floor was inclined sufficiently that no "Please remove hats" was necessary. The stage scenery was of a perfection that would have made a New York manager wild with envy, and the audience—! Oh the unwearied, glowing eagerness of that audience! No comparisons with former lectures here, no surreptitious glances at watches. For the first time in their lives most of those who were present saw beyond the mountains which had hemmed them in: saw the far distant lands and heard the call of the world.

There yet remain many platforms to be discovered by hot weather explorers.

Missionary Vespers at a Summer Resort

A delegate went from one of the summer conferences to a popular summer resort. When twilight came she sat longing for the accustomed vesper service which had meant so much to her. Here about her were tourists and vacationists from many places. Every one seemed on rest or pleasure bent and no one seemed to care about the great things which had held first place at the conference. Oh that they might attend such vesper services as she had been attending for the past ten days! She looked at the broad piazza with its fine outlook to the mountains and the sky above. Then she went to the hostess and proposed that they hold a vesper service right there. To her great joy she found that some of the guests were interested missionary workers. That gave her a nucleus. Other guests became interested. As they gathered on the piazza and began to sing the old hymns as day was dying in the west, others joined them, one by one. A New York business man who had not heard those hymns for years added strong bass notes to the melody. A bride and groom joined the party. A number of young folks came in, and, by the time the song service was ended, the peace of that evening hour had filled the hearts of those who looked out on the majestic mountains facing them. Then the delegate told simply and interestingly some of the stories of missionary heroism and achievement she had learned at the conference. Every one was interested and the delegate went on her way with her eyes opened to a new hot weather method for missions.

Foreign Missions at Home

None of the other folks at the conference had thought much about them —the negro servants on the summer conference grounds—but a little missionary from Africa did. While we were singing lustily of "Afric's sunny fountains" she slipped off to conduct a missionary service for the negro servants from the kitchen, the dining-room and the dormitories while they were off duty.

The Community Missionary Sing

Place. The shaded piazza and steps of some building or a pavilion.

Time. Sunday afternoon, or just before sunset on week days.

Leaders. The best missionary leader to be had in charge of the program; the leader of the community singing in charge of the music; missionaries and other speakers who can be secured to tell stories and incidents of missionary work.

Modus Operandi. Notices in papers and church bulletins. Posters in public places. No one urged to attend. Free and informal, and planned especially for the people who want somewhere to go, out in the open, and not for tired leaders who dread the announcement of another meeting. Hearty singing of inspiring missionary hymns, accompanied by orchestra if possible. Interesting stories told by missionaries and workers. Presentation of missionary exercises, pageants and plays.

A MISSION KNITTING BEE AND HOW IT BUZZED

By Miss Carrie Lee Campbell, Richmond, Va.

How It Started. Women of like mind agreed as touching this one thing and prayed; and then gave $10.00 for the purchase of books, scrap-book, and pictures of missionaries.

In the church calendar this novel Mission Study Class was announced—the subject, Africa; and the minister emphasized it; they wrote sixty invitations, and later 'phoned each recipient to bring a friend of another denomination, as the class would be "worth while."

The home of an elect lady was offered for the meetings, the course was promised "short and alive,"—only four meetings,—and the admission of knitting gave the timid woman a sense of protection and at-home-ness; and a promise of "no questions" cast out fear.

And so they came.

How Carried On. Four meetings; varied programs, open and closed with prayer and by the clock; note books for striking facts; maps and charts, and the *scrap-book,* were the things that helped.

A map-talk located outstanding features of Africa; the nations in control, (placing the flags); the different religions, with special reference to the present Mohammedan "Drive." Our own missions were placed, and an imaginary trip taken into the interior by train, boat, hammock and foot.

African curios vitalized one meeting, especially costumes, from the chief's voluminous skirt to the child's one string of beads; and an African village, made by directions from the Missionary Education Movement, helped the understanding. Letters fresh from our missionaries in Africa were received and answered.

Probably the livest feature was the "floating scrap-book," separate blank leaves of which were distributed at the first meeting. When these dry bones came together they were breathing the life of colored post cards, pictures of missionaries, maps, charts, poems, prayers and pronouncements of great minds who thought and prayed for Africa; the first page appropriately given to the founder of our mission.

And such books! "an embarrassment of riches"; several copies each of Mary Slessor, "White Queen of Okoyong," Jean Mackenzie's entrancing triplets, "Black Sheep," "An African Trail," "African Adventurers"; Dr. Patton's scholarly "Lure of Africa"; two denominational books by our missionaries; statistical slip, and storied leaflet; missionary magazines; a live library circulating briskly, and often doubly or trebly read in one week.

And on the last day there *were* some questions, a sort of mild examination, typewritten, with spaces for answers, that there might be written down the daring deeds of devoted doers.

How It Ended. The record showed 18,000 good missionary pages of African progress read by the thirty members of the class.

The minister by request preached on missions; and on leaving the church every one was given the folder, "A Soldier's View of Foreign Missions."

Envelopes for a special offering were sent out in a larger envelope bearing this message, printed on the outside: "That *little* missionary army needs your help; if you can't go across, come across."

And there is no surprise in the news that the offering met nearly the whole support of a missionary.

Getting Ready for the Fall Campaign

Not always will the thermometer soar. Fall days are coming and wise leaders are laying in their stock of methods for the fall campaign. The following splendid suggestion of an Acquaintanceship Drive, sent by Miss Elizabeth Northrup, who has actually tested it, is good stock for fall use:

An Acquaintanceship Drive

How can new members be secured in a church in which only a small proportion of the women belong to the missionary society? This was the problem faced by a certain board of managers.

"We cannot expect them to come to us when they are not interested. We must go after them," said Miss Business-Woman.

"But how can we make an interesting appeal when everybody is killed with money appeals now?" questioned Mrs. Doubting-Thomas.

"We might have some sort of a 'drive' and do it all up in a week; that seems to be the up-to-date method," suggested a Red Cross collector.

Thus it was that the Acquaintanceship Drive was launched. A young art student contributed a poster which, with consummate guile, omitted any mention of missions, since some belated women still cherish back-number prejudices on this point. The poster represented a lady receiving with outstretched hand a caller at her door, while a kitten, peeping around her skirts, gave the final touch of welcome.

Above were the words, "Acquaintance-ship Drive" and the dates, and beneath, "Keep your latch-string out." The church calendar printed an announcement that during the coming week every woman in the church would be called upon by certain ladies for the friendly purpose of making her acquaintance and also of acquainting her with certain aspects of church activity.

A list was secured from the pastor and the names were divided territorially and assigned to the members. It was interesting to see how the idea expanded into simple Christian fellowship, as indicated by such remarks as, "That woman will not join, but she ought to be called on just to show that we are interested in her." When the names were assigned each member was given for her own heartening that wonderfully persuasive consecration leaflet used by so many boards, "The Woman Who Gave Herself." She was also armed with mite boxes, pledge cards, sample copies of the missionary magazine, and two leaflets—one an appeal and the other setting forth facts. Then they started, two by two, agreeing to meet at the end of the week for a basket supper, bringing with them their reports.

Did it work? Indeed it worked, as any well-planned and well-prayed-for and well-executed scheme will work. The assets were varied and interesting. For one thing there was good team work and the joy of results. In some instances the callers merely listened sympathetically to a recital of troubles. In others there was vigorous discussion of the merits of the question. In some places gifts of money were received, in others magazine subscriptions, and many mite boxes were placed and listed. A fair number joined as active members, several honorary members were secured, and there was a long list of extension members. This last item made it necessary to appoint an extension secretary to take care of members who could not attend meetings, and the story of her methods of cultivation deserves 500 words all to itself.

The formula is: A perfectly simple plan given a novel setting and backed up by determination, skillful planning, earnest prayer and unselfish devotion to a great cause. It is warranted to bring results.

"He Is Counting on You"

"He is counting on you,"
On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept.
"Is this gold not *all* mine?
(Lord, I knew it was *thine*)"
He is counting on you,
If you fail Him—What then?

"He is counting on you,"
On a love that will share
In His burden of prayer,
For the soul He has bought
With His life-blood: and sought
Through His sorrow and pain
To win "Home" once again.
He is counting on you,
If you fail Him—What then?

"He is counting on you,"
On life, money and prayer;
And "the day shall declare"
If you let Him have all
In response to His call;
Or if He in that day
To your sorrow must say
"I have counted on you,
But you failed me,"—What then?

"He is counting on you,"
Oh! the wonder and grace,
To look Christ in the face
And not be ashamed.
For you gave what He claimed,
And you laid down your all
For His sake,—At His call,
He had counted on you
And you failed not. *What then?*

—Selected.

The Woman's Home Mission Bulletin

EDITED BY MRS. O. R. JUDD, BROOKLYN, N. Y.

WAR WORK OF PROTESTANT WOMEN

THE question, "What are we doing for our boys?" has been asked so often that it is timely to attempt a somewhat adequate answer. To be sure, it will be impossible to sum up all the responses that have met the country's call, for their expression is as varied as the myriad blossoms of spring, and each a joy to the eye, a benediction to the heart. But the answers as found by the leaders of the Christian women of every denomination disclose a thrilling panorama of enterprise, a living proof that the spirit of Him "who went about doing good" is today regnant in His handmaidens, that the inspiration that results from a comprehensive survey of what is being done must not be withheld from our American Christian women.

"What Are We Doing?"

First of all, the troops mobilizing out from home circles all unprepared for wars and rumors of wars stirred mightily two great groups of women—the one left behind with all the poignancy of heart hunger, the other awaiting their arrival at training camp and cantonment. Immediately two groups of ideas became active, expressive on the one hand of love and yearning and on the other of sympathy and a desire to compensate in a measure for the loss of home and loved ones. What more natural than that the mother writing to her son should see with new eyes the boy who had few, perhaps no friends to write to him. The "Big Sister" group began in many a church, each "sister" pledging herself to write frequent letters to a soldier boy assigned to her in addition to her own. This easily expanded into occasional supplements containing home-made jellies, candies, cakes, etc., a box at Christmas time, books, magazines, and always the cheering letter so welcome to the exile. Often the *family* of the "adopted" soldier received special attention in tokens of friendliness through a call or a card to "set the heart at ease" and brighten cheerless days—a beautiful missionary service. In the training camp and cantonment the other group found its opportunity to greet the homesick lads. Sometimes the single local church, sometimes the churches of a community through federated activity, provided a working committee of women who planned the entertainment for the leisure hour, arranged church suppers and picnics, mending bees to care for the soldiers' clothes (the first weeks of training prove strenuous to the placcid muscles, and a woman's helping hand is welcome), visits to the sick and flowers, if perchance one must be sent to the hospital, then the letter also for the hands that cannot write to the loved ones at home. Did the boys attend church service, none was suffered to leave without an invitation to dinner in some of the homes. Such reports as this come from churches of every denomination, and may be multiplied indefinitely.

In addition each denomination has assumed a task uniting all of its women in a concrete effort to hearten the men representing it at the front by the consciousness of loyal support and faithful affection of the church at home. In general, the war work in each denomination is planned by a National Service Commission so as to secure intelligent cooperation. Part of the funds of the commission are placed at the disposal of the Women's Board or Boards, as the exigency requires.

Disciples of Christ

The Christian Church has just consummated the union of its Home and

Foreign Mission Boards including its Women's Board of Missions. A fund of a million dollars has been raised to provide camp pastors and to strengthen the churches outside the cantonments.

Congregationalists

The National Council of the Congregational Churches voted $100,000 for the work of the National Service Commission. This unites both the general and women's boards in a heroic effort to minister to the one hundred thousand Negro soldiers in the cantonments of the South and to reenforce the churches adjacent to training camps.

Reformed Church in America

The Reformed Church has found most of its men in Camps Upton, N. Y., Dix, Merritt and Raritan, New Jersey, and in the camps near Chicago. The work is therefore concentrated in those strategic points, the churches in the East providing the funds for the nearby camps, with Chicago defraying the expense in the West. "In the churches near the camps women aid in the establishment of recreation social centers, and provide the atmosphere of a Christian home with the attendant ministries of those who stand in the place of mother."

Friends

The beautiful task of clothing the refugees of France and Belgium has been committed to the Society of Friends by special arrangement with the Red Cross. The garments are fashioned under the direction of the Central Committee at Philadelphia, and distributed in France by the men sent to erect new homes for those who lost their all in the devastation of the valleys of the Marne and the Somme. It was in these houses supplied by the Friends that the Smith College unit cooperated toward restoring home ties and pleasures for the woe-stricken French women and girls.

Lutherans

The Lutheran Church takes front rank in caring for the comfort of her men. The war fund of $1,500,000 is fully drawn on by the Women's Committee to purchase yarn for the knitting of soldiers' comfort outfits. The yarn is supplied free of charge to the women of the churches, that each soldier as he goes to camp may have a complete set of knitted comforts.

Baptists

Both the women's Baptist mission societies are doing splendid work. The Home Mission Society recently appointed a woman to make a survey of middle-western camps, at Leavenworth, Manhattan and Junction City, Kansas, and at Rockford, Ill., to study the social conditions surrounding the camps, as they affected girls and women and to report upon the advisability of the Board's sending a woman worker to each place to do protective work. At present two are under appointment to "help the church carry out its social program, do personal work among girls who need a big sister, and find a service for Baptist women who are coming into these towns to be with their men as long as possible."

Methodists

One of the most outstanding programs of war service of the Women's mission boards is that of the Women's War Council of the Methodist Episcopal Church, composed of three members from the Woman's Home Missionary Society, three from the Woman's Foreign Missionary Society and three from the church at large.

Patterns and directions for making garments were sent to the young people's societies last December, and by April 1st a quantity of garments valued at $1,325 had been collected. The Council has appropriated $10,000 for work in the camps, the sum to be administered through the Woman's Home Missionary Society. At Camp Custer, the Council is maintaining a Travelers' Aid deaconess ready

to assist the young wife, sister or friend of the soldier to find comfortable lodging for herself and a favorable opportunity for meeting her soldier, in short, to be the friend in need to the strange women in strange surroundings.

An important phase of the Council's work is caring for war orphans, the work being carried out through the Woman's Foreign Missionary Society. For this purpose $45,000 has been appropriated, of which $30,000 will be used for building an orphanage in France and $5,000 each for the care of the orphans of France, Italy and North Africa. Two women have been sent to France to assist in this work. The Council is also promoting patriotic mass meetings in the churches, furnishing suggestions for a program and a synopsis of a patriotic pageant.

Presbyterian

The Presbyterian boards are also doing excellent work. The Home Board is urging food conservation and issues a leaflet showing how food conservation is practised in their schools.

The Woman's Foreign Missionary Society of the Presbyterian Church has released its Field Secretary to take the place on the Assembly Board of a man who has gone to Palestine with the Red Cross, and for reasons of patriotic economy gave up their Biennial Assembly. They are cooperating with the National Service Commision in printing and promoting the use of the Intercessory Prayer Card, and have raised a War Emergency Fund of $37,545 to cover the depreciation of money values in foreign lands.

With keen insight and characteristic care, Presbyterian women are urged to safeguard the Sabbath day, to redouble efforts on behalf of conditions promoting child welfare, and to promote so far as possible attendance at Bible school and church services. They too bear upon their hearts the appeal of the timid traveler to army camps. A camp visitors' committee has been formed to arrange "to meet Presbyterian women from any part of the country who may come to New York and who may wish to be met and put in touch with the boys of their family either in camps adjacent to New York or in hospitals."

Episcopalian

Episcopal women also are lavishing every possible care upon the soldiers refreshed and encouraged in the houses provided by the $500,000 fund of the church.

The South

Possibly the first to be organized for Christian war service were the churches of the South. Located near numerous great cantonments, they were quick to respond with a flood of sympathy and helpful cheer, the first to send the call for the new service. No summons could be more eloquent than the "Call to Southern Presbyterian Women" by Mrs. W. C. Winsborough, no message more reassuring to the mother of North and East and West than its detailed record of what even before the end of last year was being done by all the churches of the Southland to "cultivate the grace of hospitality" in gracious ministry to the strangers thrust upon them in such overwhelming numbers. To all the Christian denominations in the South the mothers of our country are everlastingly indebted.

Last year the deaconesses and home missionaries of the Woman's Department of the Board of Missions of the Methodist Episcopal Church South offered their services to the government for assignment to works of mercy and social service. Their offer was accepted and several have been appointed to protect girls in the vicinity of the camps and cantonments.

Several large social settlements conducted by the Home Department of the Board of Missions have found their place on the war program of the nation and are being used not only for Red Cross work and other forms of relief, but also as community training centers for war work.

A National Women's Prayer Battalion

The supreme ministry is crystallized in a union of prayer.

"The shortest way to France," said a great Christian leader from that country, "is by way of the throne of God." American mothers have found that way, and from the need of their anguished hearts was born under the leadership of Rev. Eva Ryerson Ludgate the National Women's Prayer Battalion. Its members are classed as active if they have near relatives in the service. Others are associate members. A simple covenant pledges daily prayers for "Our country, and for the sailors, soldiers, doctors and nurses who are fighting for us at home and abroad," and every possible endeavor to promote their physical and spiritual well-being.

Much more might be said of the powerful uplift given by such general agencies as the Women's Christian Temperance Union, the Young Women's Christian Association and the Salvation Army lassies whose heroic service in the hutments takes them into the front line trenches. Such work, however, is familiar to all readers of the secular as well as the religious press. Enough has been gathered to show that Protestant women have recognized the magnitude of the new task and are bringing to its accomplishment all the powers at their command.

RECENT DEVELOPMENTS IN MORMONISM.

By Mrs. George W. Coleman.

THREE recent developments in Mormonism challenge especial attention.

For many years the Cambridge University Press and for five years the Oxford University Press published an edition of the Bible which contains between the Old and New Testaments one hundred and twelve pages of "Ready References" provided by the Mormon Church. The Bible was bound in soft leather and printed on India paper. The title page of the copy in my possession bears the imprint of the Cambridge University Press and of James Pott & Company of New York. There is nothing to indicate that it differs in any way from the ordinary edition of the King James version.* The Ready References consist largely of Scripture, but the quotations are used to support Mormon teachings and are supplemented by Mormon interpretations. One who did not understand the significance of the term "Church of Jesus Christ of Latter Day Saints" and who was ignorant of Mormonism could easily be led astray and be caught in the net thus skilfully laid for him.

The use by the Mormon Church of the daily press for setting forth its history and teaching is attracting wide attention. Space is bought once a week in a leading daily in many of the largest cities of the country, extending from Boston to San Francisco. The articles are written by James E. Talmadge, well known as a doctrinal writer of the Mormon Church and a member of the Council of the Twelve. In them the doctrines of Mormonism are shown to be in accord with the world happenings of to-day and each article supplies addresses from which further information in regard to the teachings and literature of the Church of Jesus Christ of Latter Day Saints may be obtained. Here again is found an insidious danger cleverly concealed.

The Mormon Church has never denied its belief in the divine origin of polygamy and has never hesitated to affirm that the day would yet come when its divine nature would be recognized by the world and when its practice would be sanctioned. That day it believes has now come, and, as proving its position, it points to the need of polygamy as a means of making good the losses incurred by the nations involved in the great war.

*The printing has now been discontinued by the Oxford and Cambridge Presses.

Latest News Of War Work

A NEW Y. M. C. A. DRIVE

DR. JOHN R. MOTT, who returned in May from his visit to the battle fronts in France and Italy, has announced a drive for 4,000 new Y. M. C. A. workers to meet the increasing need in Europe due to the arrival of large American forces there. Eight hundred of these workers must be women and they are all needed before October 18. Plans are also being carefully made for a Y. M. C. A. drive in the Fall for $100,000,000 to meet the tremendous needs of the work in Europe and in industrial centers in America.

SOLDIERS AND THE BIBLE

THE following "Six-Point Program of Bible Study" is being carried out with marked success in most of the great training camps under the auspices of the Religious Work Bureau of the National War Work Council of the Young Men's Christian Association:

1. An organized Bible class in every company, battery or squadron, with a leader chosen from the ranks.
2. Small groups for the study of the soldiers' personal, moral and spiritual problems.
3. Leaders for Bible classes discovered, enlisted, trained and directed.
4. The development of a camp atmosphere by addresses, personal interviews, and discussions, which will make the daily use of the Bible and the organization of Bible classes a normal part of the training.
5. A Testament or prayer book carried and used by every soldier and sailor.
6. The wise and intelligent use of carefully selected religious literature, suited to the varied needs of soldiers and sailors.

The Bureau reports that 400,000 copies of the four specially prepared courses of Bible study in book form have been called for, most of them actually purchased by soldiers. No studies are so attractive to the men of the new army as those which relate to the life and teachings of our Lord.

GOSPELS IN CAMPS AND HOSPITALS

THE American Branch of the Scripture Gift Mission has completed a year of work along the lines made familiar by the Society in England. Over 70,000 copies of Testaments, gospels and Scripture portions have been distributed, 36,000 of these being Testaments containing President Wilson's message on reading the Bible. A distributor in the far West writes:

"I have placed over 3,000 copies of Scripture in the hands of our men; and have their promise to read it daily. Sometimes I am allowed to conduct regimental services, sometimes I have services in the company mess halls, sometimes in the Y. M. C. A. buildings, ocasionally a meeting in the guard house, and quite often in the barracks and open air. God has signally blessed this work. I never give a copy of the Testament without telling a man its message of comfort, love and salvation; and getting his promise to read it. The results have been phenomenal. We have spent an average of three days a week at this service for about six months and have had over 700 men accept Christ, a personal Saviour from personal sin."

WORK OF CAMP PASTORS

UNDER the auspices of the General War Time Committee of the Churches, more than fifty men spent two days in Chicago in April considering plans for greater efficiency in the work of the churches near cantonments.

Included in the meeting were army chaplains, Young Men's Christian Association secretaries, representatives

of various commissions, as well as the camp pastors from camps in the Middle West. Three fields were indicated in which the camp pastor is indispensable: first strengthening the churches in training-camp communities so that they may the more effectively serve the enlisted men when off duty; second, following up the War Roll cards signed at the Y. M. C. A. meetings and relating the signers to the churches; third, ministering to the sick in the Army and Navy hospitals, where the work is always too great to be done by one man.

MORMON CHAPLAINS

BOTH Eastern and Western Mormons are urging their soldier-boys in the army to miss no chance to spread Mormonism among their comrades. Polygamist B. H. Roberts and a son of Jos. F. Smith, the head Utah Mormons, have secured appointments as "chaplains" and will do their utmost to help this on. Mormonism made a leap ahead in the Civil War because of the diverted attention; it is doing the same now.

TELEPHONE GIRLS IN FRANCE

WHEN the first group of American women telephone operators arrived in Paris in March they found awaiting them comfortable living quarters which had been made ready by the Young Women's Christian Association. Miss Mary George White, writing from Paris of this work, says: "The Association accepted gladly the responsibility offered it by the Army. Before the girls arrived, the Signal Corps officer in charge of the first group came with a request for help. It was easy for the telephone operators assigned to Paris to live at the Hotel Petrograd, our Hostess House there. Those assigned to the interior were cared for by secretaries in certain other places.

HOSTESSES FOR COLORED TROOPS

THE first of the eight Hostess Houses for friends of colored troops, which have been authorized by the War Work Council of the Young Women's Christian Association, is open at Camp Upton. This house is to serve a double purpose as training center for workers in the other houses.

Other houses for colored troops are being built at Camp Dix, N. J.; Camp Jackson, S. C.; Camp Dodge, Ia.; Camp Lee, Va.; Camp Gordon, Ga.; Camp Sherman, Ohio, and Camp Funston, Kansas. At Camp Funston army barracks are in temporary use until the house is opened.

SOLDIERS WHO ARE NEGLECTED

A COMMITTEE on War-Time Work of the Home Missions Council calls the attention of churches and of helpful people everywhere to the needs of the smaller groups of men in many parts of the country. These needs are summarized as follows: "The big cantonments are being looked after, but the lesser camps, such as small aviation camps and groups of soldiers guarding bridges and property, are being neglected. These little camps are often near country churches which could render great service to the lonely men. These men are not protected from temptations as are the men in big camps, and life for them is monotonous."

CLEANING UP NEWPORT

THE effort to "clean up" the city of Newport, and to make it "safe for the boys" in the Navy Training Station, dates back to 1915, when a mass meeting of citizens was addressed by naval officers and others. But the active work has been carried on since December last, with ministers in close co-operation with naval officials.

In May, 1917, the Ministers' Union had wired Washington asking for war time prohibition and intimating that Newport, with its large number of enlisted men, needed such a measure. Later the Union sent its own representative to the capital to ask Secretary Daniels to make the city dry.

NEWS FROM MANY LANDS

ISLANDS OF THE SEA

Hawaii Now "Bone Dry"

THE United States Congress has passed the bill so long pending, for the prohibition of the liquor traffic in Hawaii. The law is a bone-dry measure, and will be enforced by the federal authorities. The forces in opposition were strongly entrenched, and many obstacles blocked the pathway. This greatly needed legislation will prove a boon to the "Paradise of the Pacific." There is a much better outlook for religious life and missionary work since this new provision for Hawaii.

Protestants Welcome in Philippines

THE president of the Philippine Senate, speaking to Protestant missionaries, said: "I suppose that I am a Roman Catholic; my mother had me baptised one and because she was a good woman I have never left the Church, but I am prejudiced in your favor, because it is true that Protestant Churches make better men and women than does the Roman Church."

The Y. M. C. A. in the Philippines

HON. THEODORE YANGCO, Resident Commissioner of the Philippines at Washington, pays the following striking tribute in *Foreign Mail* to the work of the Y. M. C. A.:

"America's material contribution to the Filipino people is unparalleled in the history of countries controlled by outside agencies. The high-grade roads now crossing the length and breadth of the archipelago, the bridges spanning brooks and rivers, the remarkable advance made in education, the equally successful work in sanitation and public health stand as tangible poofs of America's achievements in her administration of the Philippines. However, of her spiritual contribution—important as that has been, and is—so much cannot yet be said. But I have implicit confidence in the ultimate success of the Young Men's Christian Association in supplying important elements for meeting that need. Indeed, it will go far to aid the Filipino people in the upbuilding of their own country and in the gaining of a national status among other nations.

"The enthusiasm and solemnity displayed by the entire community of Manila on the inauguration in 1915 of the two Association buildings are proof of the people's appreciation and belief that the Association will render them great service. The large, continuous increase in membership is also evidence of the firmly growing interest of the Filipino young men in the Association. Within a year's time after the opening, the two structures proved inadequate to meet the needs and it was found necessary to construct an additional building."

Filipino Christians Suffer

THE fact that the Philippine Islands are under the United States Government does not prevent the Protestant converts in some places from having to suffer for their faith. An American missionary says:

"Persecutions there always are in Bohol. There have been illegal imprisonment of Protestants and a rather futile attempt to boycott the dispensary. In one town the Christians have had their carabaos killed: the roof of their storehouse set on fire; the house of their elder burned to the ground, with the loss of all his goods; a cockpit built near their chapel; and lawsuits brought against members to take away their land. It was near here that they forced a Protestant to eat shoe polish on Good Friday, to prove that he was not carrying poison for wells.

"In another town, Ragay, opposition and persecution which were very bitter at first have gradually lessened,

and there is a group of believers which has grown up around one Christian family settled there.

NORTH AMERICA

Bible a Required Subject

THE decision of Columbia University to make knowledge of the Bible a requirement for admission is a significant sign of the times. The action was taken upon recommendation made by a committee representing Biblical instructors in American colleges and secondary schools. The course will include Old and New Testament history and the life of Christ. The wonderful revival in Bible study that has come out of the war is turning the attention of educational institutions to the Bible in a remarkable way. But more than this, the world is coming to see that the awful catastrophe which is devastating the world is the outcome of the materialism that has pushed the Bible aside and tried to furnish a civilization without its guidance.

Tracts in Many Tongues

THE American Tract Society has published the gospel message in 178 languages and dialects, and the grand total of all its publications issued from the home office has reached 800,711,975 copies, of which 35,566,965 are volumes, 301,479,168 periodicals and 463,665,842 tracts.

The missionary colporters of the Tract Society have made a total of 18,958,862 family visits, have distributed 17,487,750 volumes and held 602,803 religious meetings.

Church Federation Increasing

REV. ROY B. GUILD, of the Federal Council of Churches, feels that the War is markedly promoting Christian unity. He says:

"The determination of the churches in large cities to deal effectively and unitedly with community problems which have been made more serious by the war has resulted in the rapid advance in the church federation movement.

"Youngstown, Ohio, has organized a federation and will have an executive secretary, June 1st. Akron, Ohio, is completing the mobilization of the churches. The new St. Paul Federation conducted its financial campaign, April 22 to 29. Johnstown, Pa., revived its federation and has had a secretary for six months. Omaha, Nebraska, has completed plans for securing funds to carry on the work under executive leadership. There are now about thirty federations having salaried secretaries.

"The most serious problem of the Commission on Inter-Church Federations of the Federal Council is the obtaining of these secretaries. Judging from the reports received from chaplains and ministers in Y. M. C. A. work there will be many earnest, capable men who at the close of the war will give their lives to this program of practical and immediately possible Christian unity."

The Work of a Great Church

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. reports an increase of income over last year. The receipts from all sources for the year ending April 1, 1918 were $2,779,519, of which amount $850,163 was contributed on the field from native sources for church, evangelistic, educational and medical expenses. The work of the Board includes 166 stations and 3,598 out-stations with 1,366 American missionaries and 6,870 native helpers. There are 172,335 communicants and 499,735 catechumens and adherents in 4,267 churches and groups, many of them in charge of native pastors.

Other activities are: The care of 704,714 patients in 175 hospitals and dispensaries, 116 American missionary physicians and 34 trained nurses in charge, and a number of native physicians and nurses trained in the medical colleges and training schools operated in whole or in part by the Board; the teaching of 77,668 pupils in 2,062 secular schools of all grades from the kindergarten to the university; Bible

instruction in Sunday-schools to 252,468 pupils, and eleven printing presses which last year turned out 95,740,420 pages.

A Good Year for Southern Baptists

THE Foreign Mission Board of the Southern Baptist Convention has just closed the greatest year in its history. For the first time in seventy-three years the people have contributed over $1,000,000 to the work.

The receipts of the Board are for Current Support and the Judson Centennial, the latter being a special fund of a million and a quarter dollars for equipment on the mission fields. More than $900,000 of the latter has already been paid in cash. Receipts for this fund last year amounted to $153,265.69. The receipts for the current support amounted to $852,923.73. This was a gain over the previous year for current support of $294,362.26.

About eighteen new missionaries were appointed at the annual meeting of the Mission Board.

The convention set the figures for current support at one million and a half dollars for the present year.

Foreign Problem in New Brunswick

NEW BRUNSWICK, New Jersey, with a normal population of about 25,000, has increased approximately 40 per cent. within the past two years, and of its total population something like 50 per cent., or 17,000, it is estimated, are foreigners. This rapid growth is due to the establishment of plants engaged in the production of war material—munitions, airplanes, auto trucks, surgical dressings, etc. Some seventy-five industrial plants are listed, employing anywhere from a dozen to upwards of 3,000 workers. Two plants engaged almost exclusively in government war work have about 5,000 on their pay rolls. At Milltown, adjoining, a tire company has over 1,000 men in its plant.

Housing conditions are very bad, and the moral situation is threatening. Among the reform forces already at work is the "Patriotic Force of New Brunswick," now engaged in making a complete census. Its slogan is that of "Americanization of the Foreigners" through night-schools for the teaching of English, illustrated lectures, concerts, social centres, etc. The census when completed will prove of value to the religious forces.

The Y. M. C. A. dedicated its new building on April 4th, and the Secretary is planning a conference of ministers, leading laymen and representative laborers from the various plants who will attempt to formulate a workable program.

A Protestant Movement Among Poles

THERE is a vigorous movement in America among the Polish people to break away from the Church of Rome. It began about thirty years ago in Detroit, Michigan, when the members of various parishes in and about Detroit began to feel that the property of the church ought to belong to the people instead of to the bishops.

A little later the movement assumed more of a doctrinal aspect in Scranton, when a Bishop Hodur, awoke to the realization that the people of his parish ought to read the Bible. He began by reading several chapters at a time in the Sunday church services, and said to his people: "This is the Word of God; and the teaching of our Church you know. Read the Bible for yourselves and think." Seven months afterwards 3,000 men and women were ready to say good-bye to the Papacy, and they did. The Word of God brought illumination and conviction and the desire for freedom. This national movement is especially strong in Chicopee, Massachusetts, and the adjoining towns, where there are over 10,000 Poles. Protestants of the town are carrying on evangelistic work among them.

A Unique Gospel Team

FAIRFIELD, Iowa, has a Gospel Team composed entirely of laymen—twenty-four in all—merchants, blacksmith, traveling men, editor, contractor, member of legislature, etc.,

who go to the smaller cities of Iowa and neighboring states on evangelistic campaigns. These campaigns last as long as three weeks at a time, and accomplish a great deal in rural evangelization.

Result of Dry Mondays in Boston

A STRIKING argument for prohibition is found in the effect of one saloonless day a week caused by the fuel famine in licensed Boston. The arrests for drunkenness on January 14th, the last Monday with open bars and saloons, was 129. On January 28th, a saloonless Monday, the number of arrests for drunkenness dropped to 19, on February 4th to 7, on February 11th to one lone drunken man in the dock, and on February 18th there was not a single arrest, a record unprecedented in the history of the courts. The effect of liquor as a cause of other crimes is also strikingly shown by the fact that, while on January 14th, the last wet Monday, the total number of arrests for all crimes was 211, the fourth dry Monday showed only 60 arrests, a decrease of more than seventy per cent.

Shortage of Ministers

IT is said that the enrolment of students in theological seminaries in America for the present academic year has been cut forty to fifty per cent., on account of the War. Instead of the 4,500 young men who usually enter Protestant seminaries each year, this year's number will not exceed 2,500, and may not even reach that figure. Upwards of 4,000 new ministers are needed by Protestant churches annually, to repair the losses caused by death and to provide for legitimate growth. So many pastors and ministerial students have gone to the War, that hundreds of churches are pastorless, with little chance of being supplied, and the shortage bids fair to increase.

Missionary Ex-Chaplains

THE foreign missionary board of one of the large denominations is definitely planning to ask many of the army chaplains to enter missionary work at the close of the war. The reasons for this decision are said to include the following: The chaplains have been selected with great care and are high-grade men. There is, also, much similarity between the chaplain's work and the mission work on most fields, and it is probable that a successful chaplain would fit well as a missionary. Another large advantage is that these men will be recognized as men who have left all and followed their Master into danger of disease and death, that they might help Him to save His world. This will give them an influence on the field that a civilian minister would need to gain in some other way. Then, too, these men will have been abroad and will be more willing to leave their homeland, relatives and friends, especially as they gave up their pastorate when they entered the army. Such a wise move may be followed by other boards.

New Attack on Polygamy

MANY reports are coming in of the great increase of Mormon propaganda in these war days. Most people are too busy thinking of other things to realize the great peril involved, but Senator Myers has rendered a public service in introducing into the Senate on April 5th a resolution providing for an anti-polygamy amendment to the Constitution of the United States. When Utah was admitted into the Union in 1896 by the proclamation of President Grover Cleveland it was on the condition that polygamy and all polygamous practices would cease. Utah gave her solemn word and covenant that this would be done. But Utah has failed to keep her promise. She never intended to, for she was and is still dominated by the Mormon Church. The one outstanding fundamental in the belief of that church is polygamy.

Mormonism is indeed a system of slavery for woman. Her married life is full of jealousy, bitterness, disappointment and hardship. She is the

slave of her husband and an object of jealousy by her fellow wives.

For Mexicans in California

METHODISTS in Southern California are planning an extensive piece of social and evangelistic service for the Mexicans of that section. The community center, which is planned for the old Plaza of Los Angeles, already has a Sunday school of one hundred, a well-attended preaching service, and an open-air service on Sunday afternoon. A Goodwill Store, opened in the community center on March 9, was soon filled with eager Mexican women. On the property owned by the mission once stood the finest adobe mansion in Southern California, the residence of General Fremont. Later it descended to the uses of saloon and gambling hell. This has given place to a frame chapel and a bungalow store, the chapel being dedicated last December in the presence of 700 Mexicans, twice as many as the temporary church could comfortably hold. This Los Angeles effort has won the approval of Methodist leaders locally and at the Board of Home Missions. —*Christian Advocate.*

LATIN AMERICA

Christian Porto Rican Soldiers

THE evangelical churches in Porto Rico have interested themselves particularly in the troops from their island now on duty at Panama, and $185.05 has recently been raised to provide these troops with copies of the New Testament. The *Puerto Rico Evangelico* prints a letter from two Christian soldiers, Miguel Matto and Juan B. Quiñones, who have established a Society of Christian Endeavor among the soldiery who guard the German Detention Camp at the Canal Zone, on the island of Taboga. They have opened preaching centers at various points, speak to the German prisoners and conduct open-air meetings. They write:

"Roman Catholicism is very strong here, yet now they listen to us with great reverence, although at first they mocked. We have sent to the Church at Panama accounts of a revival here in order that it may send a permanent preacher. . . . . Salute the churches in the name of the Evangelical League of the Canal Zone and may the grace of our Lord Jesus Christ be with you all to the end."—*Record of Christian Work.*

Brave Women Pioneers

THE fact that the train is likely to be attacked by bandits does not deter the American missionaries in Mexico from making a journey required by their work. Miss Mary Turner and Miss Spencer, missionaries of the Presbyterian Church in the U. S. A., in Mexico, have recently left their former station at Aguascalientes and moved to Vera Cruz where they are to open a school. This is part of the reconstruction plan called for by the Cincinnati Conference of July, 1914 in which the work of Mexico was divided among the several denominations at work so that there should be no overlapping.

Miss Turner writes: "During my twenty years in Aguascalientes, I saw a wonderful change in the people. We made our places as missionary workers, which I regretted to give up, yet our opportunities here in Vera Cruz are ten times better. I judge that the trains which run between Aguascalientes and Mexico City are attacked upon an average of once every week or few days. The road between Mexico City and Vera Cruz is even more dangerous, but the missionaries make the trip with perfect safety."

Changed Attitude in Mexico

REV. JOHN T. MOLLOY, of Yucatan, after a visit to Mexico City, in the course of which he distributed many tracts and gospels, writes:

"Mexico City seems more open to the Gospel than ever before. Not one copy of the tracts and gospels has been torn up or thrown into the streets, nor has one contemptuous cry,

so common in the past, been heard. The work has been treated with respect, the literature graciously received. One quaint old man asked me what my business was, and when I told him I was a teacher of the Bible, he said, 'I have a Bible, but it is in Spanish, and I want one in English.' Then he proceeded to talk in English, and showed himself a strong ally of the United States. He said 'Your country is not ruled by your people, but by God, and is chosen of God to be the favorite nation of the world.' His name means 'John a Hundred Fires.'"

Educating Young Chileans

"UNIVERSIDAD NOCTURNA" is the equivalent of "night school" in the Y. M. C. A. in Valparaiso, Chile. This year the prospectus announces classes in Beginners', Intermediate and Advanced English, French, Spanish, Shorthand, Bookkeeping, Commercial Law, Political Economy, Typewriting and Commercial Arithmetic. The field is a large one, for it is said that there are 30,000 young men in the city who have not had a school education, and who can get a start through these classes.

The Association is also seeking to meet the needs of women, and opened in March an extension section for working women who cannot read and write. The committee plans for "Conferencias"—practical talks on subjects which have the needs of the people in mind, and which aim at the formation of Christian character. There is such an increasing demand for young women stenographers and office help that business men and parents alike are suggesting that the Association supply training for such positions.

Hookworm and Missions in Brazil

GIVING people advice and remedies to combat hookworm and other diseases, gives missionaries an opportunity in South America. A Presbyterian missionary in Cuyaba, Brazil, had some interesting experiences on a two months' tour which he took through a region that had been visited only once before by a Presbyterian missionary. He says:

"It is necessary to stop not only for the night's rest, but also for a noonday meal and rest, especially for the sake of the pack-mules, which travel about twenty-eight miles in a day. The noon-rest hour and the stop-over night at the home of some wayside dweller afford us an excellent opportunity for presenting the truth to the little group that gathers around as we sing some gospel hymns; and also gives a chance for giving medical advice and remedies to hookworm and other sufferers. The triumphs of the Gospel in Brazil have not always been witnessed in the cities, but very frequently in some of the most distant and out-of-the-way places, where in unexpected ways the Holy Spirit has manifested His power."

At the small city of Pocone, the party was welcomed by a young lieutenant of the State Police, who has been interested in the Gospel ever since the time he left his native state of Sao Paulo on account of family troubles and came to Matto Grosso. Through God's good providence he "was sent on before to prepare the way for our coming to Pocone. Our abiding place while we were there was in the police barracks. Two meetings were held in the theatre and all who could read received leaflets."

EUROPE

London Jews Society Anniversary

THE 110th anniversary of the London Society for Promoting Christianity among the Jews was held on May 2nd, in London. S. H. Gladstone presided, and the speakers included Dr. J. H. Ritson, the Lord Bishop of Stepney, and Rev. Malcolm L. Maxwell, head of the Cairo Mission, who has lately returned from Jerusalem. An afternoon meeting of the Ladies' Union Workers' Association and Girls' Jewish Guild was conducted by Mrs. Albert Head.

British Missionary Finances

FOUR of the great missionary societies in Great Britain, the Church Missionary Society, the Baptist Missionary Society, the China Inland Mission and the London Missionary Society (Congregational), report at the close of their financial year that in each case the total income has been larger than at any previous time, and in each case there is a small balance in hand. This, in the fourth year of War, is remarkable.

A Witness to Israel

REV. DAVID BARON was one of the founders, twenty-five years ago, of the organization known as the Hebrew Christian Testimony to Israel. "What we continually press upon the Jews," says Mr. Baron, "is that we believe in Christ as the Son of Man and Son of God, *not in spite of, but because we are Jews.*"

In addition to its headquarters in East London, the mission for a number of years has occupied three important "watch-towers" for Christ in Germany, Hungary and Russia. Before the war, Mr. Baron and his coworkers reached many thousands of Jews of all classes, in almost all the countries in Europe, and in North Africa, Egypt, Palestine and Asia Minor.

The other chief factor in the widespread influence of the "Testimony" is the literature which it has produced for Jews. It has printed and published about thirty-eight excellent, and some of them unique, books and pamphlets, in Hebrew, Yiddish, German, English, Russian, Hungarian, French and Italian. These have been very widely circulated among Jews in nearly all the lands of their dispersion.

An Indian Christian in France

A CANADIAN nurse overseas gives a glimpse of war work as it is seen among different nationalities, and as she passes through the wards, she comes upon the fruits of foreign missions. She writes "I came to the Indian ward on Thursday. As the new patients came in I was at once attracted to Jawala, who gave me a salute. His great big head dress he removed and put on a little gay polo cap. After tea, and the ward had settled down, Jawala produced a Bible in his own language, and reverently removing his cap, he began to 'expound the Scriptures.' He read a little and then in his native tongue would explain it all to the patients. After all was over he offered prayer. It is over two years since I came to France, and never have I seen anything quite so touching. I had a long conversation with him, and learned he is a Christian convert. He is good to all the patients, quietly attending to them and doing many little things in the ward. I wish that the missionaries who taught might see him here. His devotion to his Master, his kindness to all the patients and his unfailing courtesy to all made me think of the verse, 'The fruit of the Spirit is love, joy, peace,' etc., for his character seemed to embody all these rare gifts."

Anglican-Greek Cooperation

THE Anglican and Eastern Church Association, of which the Bishop of London is president, exists for promoting inter-communion between the Anglican and Eastern-Orthodox Churches. It seeks to remove all obstacles to the cause of reunion, and to bring the members of the Anglican and Eastern-Orthodox Churches into mutual sympathy and understanding. The Association forms a channel of communication between members of these Churches in all parts of the world. Lectures and sermons are given on the history, life and worship of the Eastern churches, and lecturers on the English church are sent out to the East. There is a branch of the Association in the United States. The Association has a membership of over 2,850, including thirty-five Anglican and nine Orthodox Bishops, the Russian Archbishop of Yaroslav being one of the presidents. A sister society

has been founded in Russia with the same objects, under the sanction of the Holy Synod, and includes as members many of the most influential of the Bishops, among whom is the new Patriarch of Moscow.

MOSLEM LANDS

A Crisis in the Caucasus

REV. ERNEST A. YARROW, who has been in charge of the relief work among the 300,000 Armenian refugees in the Caucasus, cabled from Tiflis some weeks ago:

"There is an extremely critical political situation in the Caucasus. The Turkish advance terrifies the Armenians; and the Caucasian Tartars who are unfriendly to the Armenians surround them. There is danger that the whole Armenian race will be exterminated should the combination of these forces be successful. Should the Armenians be rightly directed and financed there is among them great potential military force and this would furnish a reasonable hope that the race might be preserved by its own efforts."

Who Is to Make Over Turkey?

UNPREJUDICED observers like our own American ambassadors have spoken in the highest terms of the service rendered by the missionaries in Turkey. A further endorsement of them is found in an article by Sir William Ramsay, an eminent student of Asia Minor and of modern Turkey, which appeared in the *Quarterly Review*. He says:

"My conclusion is that Turkey must be taken in tutelage by the Western Powers, and that everything will depend upon the personal character and the knowledge of the men into whose hands the task of regenerating Turkey will be put. Foremost among those who are fit to be intrusted with this duty are certain American missionaries in the country—not, by any means, all of them, for I have known one who said to me with fervor that he had never been inside a Turkish mosque. Such as he may be eliminated at once, but many missionaries whom I have known are well fitted to be guides; as in their life they are examples of economic management and moral vigor, and of living on a high standard."—*The Missionary Herald.*

To Train Women in Turkey

AMONG the practical departures which Constantinople College is contemplating in its broad plans for the future are a training school for teachers and a medical school, where both women doctors and nurses may be trained. There is no medical school for women in the whole of the Ottoman Empire. Even nurses must in most cases obtain their training abroad. Is it to be wondered at that Constantinople College longs to fill this very pressing need.

Normal schools for teachers are very few indeed throughout the empire. Turkey needs hundreds and thousands of teachers. Yet in the great city of Constantinople of a million and a half inhabitants there is no place where teachers can be trained. The college has given courses in pedagogy—has in fact made a brave beginning, but there is much more to be done.

Jewish University in Jerusalem

AT the recent conference of the English Zionist Federation, the public announcement was made of the purchase of a site for the future Jewish University of Jerusalem. The need and possibility of such an institution was called to the attention of Sir John Gray Hill in July, 1913. On what proved to be his last visit to Jerusalem he came in touch with leaders of the Jewish National Movement in Palestine, and the basis of the negotiations was then laid which ultimately led to a successful conclusion. Immediately after the deliverance of Jerusalem, the negotiations were resumed.

Among the many purposes which the university is intended to serve, are: First, the restoration of the country to

its normal life. To this end Palestine will need doctors, engineers, architects, biologists, chemists, botanists and geologists. Second, the work to be achieved by the university for the inhabitants of the Jewish national home has to be considered. Its part will be all-important. It will be both the reflective and the directive force in the Jewish national life—bridging the various elements and co-ordinating the various kindred institutions. Third, the university with its press and extension system, "radiating its light and attracting its force from a Jewish environment," can revitalize Jewry the world over.

Desperate Need in Teheran

DR. S. M. JORDAN has sent the following cablegram from Teheran, Persia: "The sum of $75,000 is accepted with thanks. There is a great epidemic of typhoid and typhus, and famine conditions are unexpectedly growing worse. Other Persian cities are similarly affected. The prices of foodstuffs are enormous, and they are almost unobtainable. Dogs, dead animals, grass and even human beings are being eaten. An additional $100,000 should be sent if possible. More could be used."

Busrah Is On the Map

MRS. JOHN VAN ESS, of the mission of the Reformed Church in Busrah, Arabia, says that only a short time ago people asked her: "Where in the world is Busrah?" but now, when told that Mrs. Van Ess has been living in Busrah say quickly: "You *are* in the midst of things, to be living in Busrah these days."

Since the occupation of Busrah by the English, there has been perfect freedom in all forms of mission work. Evangelistic work has never been more encouraging, and the people have never been more accessible. The girls' school, with such a small beginning, is now one of the important institutions of Busrah. The present primary teacher, one of the first pupils of the school, has defied public opinion by remaining unmarried and becoming a teacher in the school.

INDIA

The Gospel and Indian Song

INDIA puts its distinctive mark on everything that it touches. Though the religious value of music is recognized the world over, the musical side of the mass movement toward Christianity in India is characteristically Indian. Reports from missionaries tell the story.

"In Meerut there have sprung up, along with the mass movement, real poet singers who have told the story of Jesus in song and ballad, just as the lives of India's great ones have been told through the centuries."

"The *bagavather, or lyrical preacher,* begins by singing in some Indian chant a song in praise of God. The subject is usually a Bible story told by means of songs describing various actions of the story. Interwoven are other songs and stanzas drawn from both Hindu and Christian literature, illustrating the main points of the story. Occasionally the address breaks off into a disquisition on some moral point which crops up. All is in song except the explanations, which are half chanted with musical accompaniment. The address is full of vivid illustration drawn from the life of the people. The preacher is ordinarily the composer of the songs used, and he generally adopts the nodding of the head and other gesticulations practised by the Indian singer."

"There has been a wonderful revival in singing in the Meerut District during the last year or two. Some of our own people have written new *bhajans,* or hymns, setting them to popular well-known village tunes and they have gone like wildfire over the entire district. Every place I go the people are singing in a wonderful new way. I have been astonished to hear boys about twelve years singing eight or ten of these *bhajans* perfectly to crowds of non-Christians. This will capture the hearts of the people of India as nothing else can."

Indian Girls Work for Pilgrims

EVERY year there is a great *mela,* or festival, held about fifteen miles from Cawnpore and many come to the city for the double purpose of attending the fair and bathing in the holy Ganges river. Thus they combine religion and enjoyment.

"This year," writes one of the missionaries of the Woman's Union Missionary Society, "in order to give our older girls a chance to do real evangelistic work, I decided to take a number of them to the *mela* with Scripture portions and hymn-books to sell. These girls who have grown up in the close shelter of the Merriman School, are among the very few of India's children to whom the Christian environment is natural. To see heathen conditions as they really exist everywhere, even so close to their own doors, is quite an experience for these fortunate girls. We divided our girls who were to go with us into two groups, one party going to the river and the other to a large heathen temple. We could not but be impressed by the ignorance, superstition and abject hopelessness written so plainly on the overwhelming number of faces in that great shifting sea. Many of these people had walked weary miles to the river, hoping to bathe away their sins in its muddy waters. Others had come in on the crowded trains, and in these days railroad fares are no small item to them, for rates have been increased and all concessions to such pilgrims have been done away."

The Punjab Christian Regiment

THE presence of native troops from India among the regular British forces, especially in Mesopotamia, as well as in labor corps in France, has been one of the memorable features of the War. These men represent all the faiths in India, but there is in North India a regiment recruited entirely from Christians. A missionary writes of his visit to them in Ferozepore:

"The men were entirely under their Indian officers, who evidently had them well in hand. The British officers think it best not to attend the church parade service, but to leave it entirely to their Indian *confreres* to see that everything is done on correct lines.

"Together with two other Christians, the son of one of our native clergymen has been promoted to the rank of superior non-commissioned officer. Visiting him in his quarters, I saw the secret of his influence in the text which was hanging in his room: 'For me to live is Christ.' He told me that that had been his motto from the day when he entered the regiment. May God raise up among the Indian officers others of his stamp!"—*C. M. S. Gleaner.*

A Remarkable Leper Asylum

AFTER completing fourteen years of work in connection with the Leper Asylum in Allahabad, India, Mr. Sam Higginbottom writes:

"I rejoice at what God hath wrought at this time. Then, less than fifty forlorn, hopeless, uncared for folk, housed in tumbledown mud huts, all around a desert of ten acres; now, four hundred and fifty lepers, housed in good substantial quarters, sixty acres of well tilled land, a good hospital, church and storerooms. Homes for untainted boys and girls, who are going to school and being properly trained, are here also. There are an observation ward, beautiful gardens productive of many vegetables, fruit and flowers, a place for the leper to get both pleasure and profit, a small herd of dairy cattle to provide fresh milk for the sick. Some of the richest experiences of my life, some of the choicest Christians I know, have been revealed to me in this Leper Asylum, and I rejoice greatly that this work was forced upon me years ago."

Christians Exempt from Plague

INOCULATION against bubonic plague is so carefully attended to by Christian workers in India that the Christian population is practically immune. The missionaries are now succeeding in persuading some of the

Hindus and Mohammedans to accept this treatment. So reports Rev. A. A. McBride, of Sirur, in the Marathi Mission.

"Plague is with us again. It is taking its toll of the village people, but not in as large numbers as last year. The people learned the lesson of inoculation and evacuation from the Christians. We were all inoculated, and all evacuated their houses in the infected districts of the village, and not one case was registered among our people. This year, many more of the village Hindus and Mohammedans were inoculated, and they came out of infected villages earlier. It looks now like the 'deserted village of the plain,' and we can sometimes not get what we want because all the shops are closed."

German Missions in India

IT IS evident from the report on German Missions in India, which the Bishop of Chota Nagpur has submitted to the National Missionary Council, that he no longer expects to see the German missionaries returning to their former posts in India. Two and a half years ago, he says, he was not without hope that at the conclusion of the war such conditions might obtain as would not entirely preclude the return of the German missionaries. He now believes that to be wholly impossible. The loss to mission work, however, will not be so great as might have been anticipated, because in many parts of the district there has been considerable overlapping, three missions working side by side in the same village. In some cases a reduction in the number of agencies may be a positive advantage. The financial problem of maintaining the Lutheran work as a separate organization has become much more acute, as funds that have been supplied hitherto from America are no longer available.—*Statesman.*

SIAM AND MALAYSIA

Demon Possession in Siam

"ALL of the Christians believe in the fact of demons and their power over human beings; but they believe also that by the power of Jesus Christ they can be cast out," says Rev. C. R. Callender, a Presbyterian missionary in Siam. He describes one experience as follows:

"On going up the steps into the house we heard the woman say (supposed to be the demon talking), 'There come two men who belong to Jesus. One is a missionary, the other a native of this country.' We found the young woman lying on her back on the floor, with a string tied around her wrists, a cloth tied around her head, and a rope about both feet, tied together. I was surprised to see one of the Christian elders, who was helping me on this tour, sitting at the head of this woman, trying to exorcise the demon. His hands tightly clasped the long hair of the woman. I learned later that she was the elder's niece. The idea of tying feet, hands and head, and the tight grasp of the hair, was to keep the demon from making its escape until its identity could be ascertained and an agreement come to with regard to behavior in the future."

After extended conversation this was supposed to be done, the bands were untied, and the woman became normal again.

Singapore a Strategic Center

"SINGAPORE is undoubtedly the most cosmopolitan city in Malaysia," writes a missionary in the *Moslem World*. It also seems to be the center of the Mohammedan literary propaganda for the East Indies. It is doubtful whether there is any other place in Malaysia where so many Malay books, pamphlets and newspapers in the Arabic character are being published. Most of them are read by the Chinese.

One can hardly avoid the conclusion that it is in Singapore that the great conflict between Christianity and Mohammedanism will center. No doubt

more converts from Islam may be won in either Java or Sumatra. This has been abundantly proved by the success of the Dutch and German missionaries who have really seriously grappled with this great task, which now confronts the Christian Church, for they can count their converts by the thousand, whereas the Malays boast that none of their race have ever become Christians. This is not true, for a few individuals here and there have been baptized. We believe it is the duty of the Church to provide at such a strategic center as Singapore an adequate equipment for the conflict which must decide the superior claims of Christianity.

Schools Develop Trade in Malaysia

"FIVE years ago," says Rev. J. R. Denyes, an American Methodist missionary in the Straits Settlements, "Americans heard much from the Dutch and English because America was sending a thousand Yankee school teachers to the Philippines. Today the Dutch Government is opening schools in Java at a rate they never dreamed of before. The practical value of American mission schools is increasingly recognized. Industrial training makes scholars valuable citizens. Dutch and English colonists see what the American business man is just beginning to find out, that trade follows the missionary."

The increased earning capacity of the 8,000 boys in the mission schools in Java, from the time they enter until they have finished the course, averages $50 apiece a month, or $4,800,000 a year in the aggregate. In the mission schools boys take on European dress, and learn to use knives and forks and many other implements of civilization. To meet all these new tastes in a generation of 8,000 boys, would, it is estimated, bring an increased trade of $10,000,000.

Dyaks Give Up Head Hunting

DYAK is a word which conveys to many the idea of a people whose tribal pastime consists in cutting off the heads of their neighbors and preserving the dried skulls as ornaments for their homes. When the first missionaries went to Borneo, they were fortunate to keep their heads on their shoulders. To-day, the Dyaks have ceased head hunting, have given themselves to farming and have taken on clothes and other evidences of civilization. Instead of news coming once a month, as it did when missionaries first went to Borneo, it is now received by wireless. The missionary has helped to transform the people.

An Appeal from Annam

IN THE past the French Government looked on the Protestant mission as the forerunner of British colonial penetration and therefore has been wary of admitting evangelical missionaries into French areas. This is one reason why the large French colony of Annam has received less evangelical help than almost any other region in Asia. One of the results of the war will be to change entirely this attitude of the French authorities and to throw Annam open to the Gospel as never before.

How ripe a field Protestant missionaries will find when they do go there is indicated by a letter recently written by a Protestant named Duong to the Director of the Paris Evangelical Missionary Society, asking that missionaries be sent to his country.

CHINA

Lawlessness in China

MISSIONARIES of the China Inland Mission, stationed at points in the interior, often send information which is not available from other sources. Recent reports from this source illustrate the sad state of lawlessness which exists in many parts of China today. Politically the situation is more or less chaotic. The absence of effectual control by the Central Government is increasingly manifest in several provinces, especially in Szechwan, Hunan, Hupeh, and Shansi. In the west a sort of triangular conflict has been in progress for many months

in which Yunnah, Kweichow, and Szechwan troops have been engaged. Since the burning of Chengtu, Szechwan has been without a provincial head, and there has been much local independence and great disorder. "Terrible accounts," writes Bishop Cassels concerning the east of the province, "reach me of looting, slaying and other atrocities." From other sources it is reported that British, American and Japanese steamers and even river gunboats have been fired on on the Yangtze above Hankow, the captain of one vessel being killed on the bridge. American engineers also have been robbed and captured by bandits in Honan. And now comes the sad news that one of the woman workers connected with the Scandinavian Alliance Mission, associated with the C. I. M., has been murdered by robbers at Sanshuihsien, an out-station of Pinchow in Shansi.

Preaching in Temples

REV. CHARLES E. SCOTT, who has traveled widely among the "walled cities of China," writes: "One of the best things of last year was the getting many times into the 'kia miao' (family temples) in the villages to preach. These 'kia miao' are veritable *sancta sanctorum*. These were, to my amazement, offered me by heathen clans with whom I got in closest friendly touch. Bear in mind that the heathen only, in this class of temples, worship the ghosts of their ancestors. This year I have had the privilege repeatedly of inviting the village headmen, heathen all, to meet me in a body, and as a friend, to listen to me preach Jesus Christ. This has led to calling me in to settle disputes in a friendly manner, and by mutual concession and outside of the yamen—an unmistakable boon. In no previous years have I gotten so close to the heathen."

Problems for the Missionary

MISSIONARIES often have difficult social problems to deal with, especially when they go out on tours among the people. A member of the China Inland Mission, writing from Hweichow, in Anwei province, says:

"Since my return from Anking Bible School I have visited Tunki (seventeen miles south-west) and Miaoshow (forty-three miles north). Last Sunday at the latter place I was discouraged. There was a theatrical show on, especially heathen and idolatrous. It portrayed the ascension to heaven of one who kept his vegetarian vows and the falling to hell of the wife of the same man, the mother of a priest who after many years broke her vows on the death of the husband. One or two of our folk barely took time to attend service, and profited by the show in selling sweet wine, etc. Another poor fellow wants to give his wife away. It seems hard to oppose, because she is a plague to him. We get some difficult problems at times. An ex-evangelist has been sowing discord among his former flock there, and in general showing such an unrepentant manner that I have suspended him from communion."—*China's Millions.*

A Chinese Police Reformer

THE practical effects of a Christian faith are to be seen in Nantungchow, near Shanghai, China, where a Christian chief of police is really trying to introduce changes for the better in police methods. Instead of the old-time custom of leaving prisoners in dungeons he has organized chain gangs, where his prisoners work in the open air with their punishment reduced for good conduct. A short time back a number of story-tellers came to the place. (A Chinese story-teller is something after the order of a mediæval bard.) These men were telling filthy stories. The chief of police drove them out of town. Later a number of priests started the rumor that a spirit which had the power to heal diseases had entered a tree near the North Gate. They had set up an altar and were doing a thriving business. Hundreds were going daily for help.

The chief sent over, arrested all the priests, told them they could not deceive the people thus and only let them go when they had sent out a denial of the virtue of the tree and had taken away the altar.—*Record of Christian Work.*

The Black Death in China

DR. PERCY WATSON, medical missionary of the American Board at Fenchow, identifies the pneumonic plague, which now threatens the whole of North China, with the Black Death which ravaged Europe in 1546, sweeping away approximately 25,000,000 people. China and the world owe it to him that the first news of the outbreak in Mongolia was reported in Peking and that measures were taken to prevent travel through the gates in the Great Wall, and to enforce quarantine and inoculation. Dr. Watson accompanied Gen. Chao and a military staff in a tour of inspection along the inner side of the wall in Shansi. Through the negligence of officials a number of infected persons had slipped through and some 200 deaths occurred. He thinks further ravages in that quarter can be stayed. Other North China medical missionaries have joined in this effort and their services are mightily appreciated by the Chinese government. Dr. Charles W. Young of Peking, who successfully fought the plague in 1911, has gone to Shansi to instruct the officials. He shows lantern slides of the last plague, including views of the uncared for dead, bodies torn by dogs, a pile of 1,400 coffins ready for burning, etc. He also shows them under the microscope the plague bacilli from a case two weeks dead. By such means Dr. Young thinks he ought to be able to persuade into activity even the most inert of magistrates.

Results Follow Prayer

"WE HAVE just completed a week's special evangelistic campaign in the city," writes Rev. W. C. Chapman, an American Presbyterian missionary in Changteh, Hunan Province, China, "and we have never before seen such crowds of eager listeners to the Gospel in Changteh as it has been our privilege to witness during the past week. Both at the afternoon meetings for women, and at the general meetings in the evenings, it has been good to see the large numbers attending. We have had to fill the aisle of the church with extra seats these nights, and every available one has been occupied. Ten days of nightly meetings for prayer with our helpers and Christians were the prelude to this campaign. These meetings were exceptionally good. The spirit of prayer was poured out upon us, and we believe the good results all point back to these times of waiting on God, for His working in the hearts of the people."

JAPAN—CHOSEN

A Japanese Christian Official

HON. SOROKU EBARA, who was elected a representative in the first Parliament in Japan, re-elected several times, and a few years ago made a member of the House of Peers, has also had a striking career as an educator. He organized the first school for modern military instruction. He visited America, studied our institutions and returned to Japan to engage in regular educational work, feeling that modern education would be fundamental to making Japan a strong state. He invited a missionary to become a teacher in his school.

A few years later a Canadian missionary school was about to be given up because of the government regulation with reference to the teaching of religion. There were 400 boys in the school and he did not like to see them turned out into the street. A few Japanese friends joined with him to take over the school and Senator Ebara became the principal. Since then all the debts have been paid and the number of students has grown to 800. Meanwhile the new principal became a Christian and joined the Methodist Church. Each morning he reads the

Bible and talks to the boys in chapel. Many of the distinguished men of Japan have passed through his school.

A Leader of Japanese Women

AN INTERESTING visitor in the United States during the past few months has been Miss Tsune Watanaba, of Japan, President of the Congregational Women's Missionary Society in her native land. Miss Watanaba has had a teaching experience of some twenty years, several of which were spent in connection with the Women's Missionary Society. The W. C. T. U. also claims a large share of her interest and she is the president of the Kobe Branch. One object of her visit is to study the methods and interests of missionary women in America, that she may utilize them as far as possible among her own people.

A Japanese Business Man's Generosity

GINJIRE KATSUDA is renowned in the business world of Japan because he has become a multi-millionaire through shipping since the beginning of the war. In 1915 he heard of one dire need of a mission school, Aoyama Gakuin, of which he is an alumnus. The roof of Goucher Hall needed repairing, and immediately Mr. Katsuda contributed five thousand dollars for this purpose. In January of the following year, says Mrs. Jennie Vail Bishop, plans for the expansion of the school were made public, and Mr. Katsuda pledged ten thousand dollars toward this project. In June he learned that the equipment was far from adequate for the greatly increased number of students, and he promised an amount sufficient to erect a suitable building and five thousand dollars for the President's home.

Nearly thirty years ago (in 1888 or 1889), young Ginjire Katsuda joined an expedition to the Kurile Islands, but was obliged to turn back for lack of funds. He pawned his watch to pay his fare back to Kyushu and on the train met President Honda (Bishop Honda) and Rev. J. O. Spencer. They learned something of Katsuda's history and advised him to enter Aoyama Gakuin. This he did, and was graduated from the Academy in 1892. He was converted and was baptized, but after leaving the academy was lost to view until he loomed up as a very rich man and the school's benefactor.

A Korean's Opinion of Missions

"WHEREAS the distinguishing mark of Oriental ethics is to honor man and despise woman, Christianity has brought the notion that men and women are sons and daughters of God on equal terms." This, in the judgment of a native contributor to *The Korea Mission Field,* is one of the great contributions which Christian missions have made to Korean civilization. Previous to the entrance of Christianity, the writer states, politics were corrupt, industry and finance were disorganized through a whirlwind of graft, bribery, extravagance, dishonesty. Into these conditions the missionary brought a high ideal of life and the dignity of virtue. Where premature marriages flourished and re-marriage was frowned upon, the Church has contributed a legal age for marriage and given to Korean women a "precious freedom."

Another point made by the Korean is that common schools of both lower and higher grade have followed the establishment of Christian schools, which were making the only attempt at educating the people up to seven or eight years ago. Even now a church with two or three hundred members has a primary school, as a rule. Thus the Christian Church is credited with having laid the foundation of Korea's new system of education.

The Deacon's Restitution

A MISSIONARY in Korea was examining a candidate for baptism. "What did you do about your sins when you believed in Jesus?" "I was sorry for them and mended them."

"How did you mend them?" "By not committing them again." "If I break this pencil and resolve not to break it again will that mend it?" "No." "What must I do to mend it?" "Make it as much as you can like it was." "Have you done that with your quarrels, debts and so forth?"

As deacon Kim sat and listened, an arrow of conviction pierced his heart. He went home, took some money from the box, went to the drugstore and said to the proprietor: "Here is money for that medicine I bought a month ago and promised to pay for in a few days. I beg pardon for not keeping my word." The druggist replied: "I have been watching you Christians to see if Christianity is any different from these other religions we have. Now I believe it is better, it gives power to its follower to do what it teaches, and gives humility too."

AFRICA

New Movement in Abyssinia

THROUGH the Swedish Evangelical Mission a remarkable religious movement is reported from the interior of Abyssinia. This has taken hold of the Moslem population so that in the last six years some 10,000 have been baptized into the Christian Church. The apostle of this movement is an ex-Sheik, Zaccaria, who has changed his name to Noaye Kristos, a person of great influence in Sokoto, in the Amhara country where he lives. The movement has sprung from Scriptures distributed by the British Bible Society in Abyssinia, and is evangelical in character. Indeed these new Christians are so dissatisfied with the dead forms of the Coptic Church that they are organizing classes for Scripture study and have mobilized some 500 men, who are serving as teachers.

Serious Floods in Africa

WORD has come that Zululand has been cut off from Natal by serious floods, which have washed away bridges and spread death and destruction over a great area. The Umvoti River, in Zululand, without warning of rainstorm or other sufficient explanation, but possibly, it is thought, because of a cloudburst near its source, came down in a wall of water seventy feet high, drowning many Europeans, Indians and natives. At the same time occurred a storm at Beira, the American Board's station in Mozambique territory, which actually carried the mission house out to sea. Fortunately it was not occupied at the time, Mrs. Maxwell and her boys being temporarily in Natal, where she was making plans for going home, because of Mr. Maxwell's recent death.

The Nyasaland Mission

THE Nyasaland Mission which was founded in 1890 by the late Rev. Andrew Murray, D.D., is laboring in Nyasaland, North Eastern Rhodesia and Portuguese East Africa. Its annual report, recently published, shows that, in spite of the many hindrances due to the present world war and the Chilembwe Rebellion near Blantyre, 2,874 members were received into the Church during the past year by baptism, and 1,370 adults broke with heathenism and were admitted into the baptism classes. The Gospel has been preached every week to 42,000 adults and children. The work of translating the entire Bible into the native language, the Chinyanga, has just been completed by Rev. W. H. Murray, assisted by Rev. Mr. Napier, of the Presbyterian Church. This task which has required ten years of active labor on the part of Mr. Murray, gives a million people the entire Bible in their own language.

Through the sacrificing efforts of the Church in South Africa, the missionaries on the field and the native Christians, a deficit of about $5,000 was wiped out and a goodly balance left in the mission treasury. The North American Council transmitted about $5,000 during the past year from the supporters of the work in the United States and Canada.

THE MISSIONARY LIBRARY

The Pilgrims of Hawaii. Their own story of their pilgrimage from New England and life work in the Sandwich Islands, now known as Hawaii. By Rev. and Mrs. Oramel Hinckley Gulick. Illustrated, map. 351 pages. New York: Fleming H. Revell Company. $1.50 net. 1918.

Two years hence the centennial celebration of the landing of the first missionaries to the Hawaiian Islands will be celebrated. Yet fifty years ago the Islands were so fully Christianized that the American Board of Foreign Missions had finished its main task and could relinquish its work to the Hawaiian churches, whose Evangelical Association has been the bulwark of Christianity there ever since. One hundred and fifty-three persons, from 1820 to 1894, were sent to the Islands to accomplish the transformation of Hawaii. How they accomplished this miracle, with God working through them, is here told by survivors of the early missionaries' children who have seen with their own eyes much of what they here record.

The volume is of varying character and hence is divided into three parts. The first gives an outline history of the coming of the missionaries, with the beginnings of their work and a too brief description of the Islands. Part II is the most valuable section, which (in 225 pages) gives selections from contemporary correspondence covering the years 1820 to 1859, when the work was fully established. Part III contains an unduly condensed tabulation of results of the Mission, including religious work, education, linguistic achievements, agricultural results of the coming of missionaries, the commercial development of the Islands and the outlook to-day. Perhaps the very fact that the authors were familiar with the enterprise from childhood has kept them from realizing how much is left out in the somewhat analistic style of the volume, a weakness of Parts I and III especially. Yet enough is recorded to supply a clear outline, while the essential history is very fully given in the main section. It is a unique combination of documents and commentary and has in it what will interest the friends of missions and at the same time will supply the student of missionary methods a very satisfying collection of data bearing upon them.

Our Hawaii. By Charmian Kittredge London. $2.25. Illustrated. 8vo. 345 pp. Macmillan, New York, 1917.

"They don't know what they've got," said Jack London of the American public when, ten years ago, he first recognized the beauty and wonder of Hawaii. Because the common knowledge Americans possess concerning Hawaii is so scant, Mrs. London undertakes to give in journal form a *résumé* of her experiences during a brief residence there ten years ago, during a more recent visit to that Paradise of the Pacific. The book is full of entertainment and information, much of the latter not easily accessible.

James Monroe Buckley. By George Preston Mains. 305 pp. Price net, $1.50. The Methodist Book Concern: New York, 1917.

If Dr. Buckley was an attractive man, one would not guess it from this biography. The chapters deal with him as "The Preacher," "The Traveler," "The Editor," and from other aspects. The reader is mildly interested in the account of his activities and achievements, but the author fails to make one love or admire this hero whom he himself looks upon with "wondering admiration."

A great biography, like a great portrait, is the fruit of "terrible toil." This one seems to have been written too easily. Press notices, long quotations, eulogies, moralizings, meet one in almost every chapter. The book introduces us to Dr. Buckley. We must go elsewhere to know him.

Sons of Italy. By Antonio Mangano. Illustrated. 12mo. 234 pp. 60 cents. Missionary Education Movement, New York. 1917.

THE Italians are a picturesque race, but they are also hard workers and loyal friends. In one year before the war 283,000 came to America. The number dropped last year to 33,665. Prof. Mangano, of Colgate Theological Seminary, gives some valuable and interesting information in this "social and religious study of Italians in America." After an introductory story of one immigrant, he describes the sunny land from which these multitudes came and their habits and training in Italy. Then he gives the facts about conditions that the immigrant faces in America and how these Sons of Italy have succeeded in overcoming the difficulties that face them.

Few who have not been in close contact with laboring conditions, realize the life in a "section gang." The low wages ($7 to $10 a week), poor accommodations and ill-treatment naturally make Socialists and sometimes lead to violence as a protest. The Italians in America are not only barbers and shoeblacks, but work in shoe factories, glue and paint works, chocolate factories, silk mills, glass works, coal and iron mines, bricklaying, stone quarries, digging subways and constructing railroads. Many of them have risen high in professional and business life, but most of them have lost their religion. Prof. Mangano shows how sadly they need religious instruction.

This study forms an excellent textbook for classes and is very readable. It is valuable for reference.

The Spell of China. By Archie Bell. Illustrated. xvi, 404 pp. $2.50 net. The Page Co., Boston. 1917.

A BOOK of the "Spell Series" always has something to commend it. The spell in this case is mainly confined to the fine half-tones, six less effective pictures in "full color," and a facile pen that rambles through the book from Hongkong to "China's little sister," Korea, but never far from the beaten tracks of travel. The author obviously is an observer whose purpose is to reproduce impressions of the first three or four months of China travel, as "the fascinating novelty of the Orient might begin to fade after a six months' tour." This delightful freshness shows itself also in his sage declarations about things and men Chinese which "old China hands" would be cautious about speaking of in so *ex cathedra* a manner. Affecting the tone of a Far Eastern authority, he says that Lao-tze, founder of Taoism, was "born at Honan," just as he probably speaks of Lincoln's being "born at Kentucky." His knowledge of missions makes him say on page 172 that it is claimed that Hangchow was the first city to receive Christian missionaries and on page 278 that it was introduced as early as 625 and that the famous Nestorian monument was set up in Hsia-an Fu in 782. President Li Yuan-hung, he says, is believed to be a "Christian convert. Now, when a Christian practically occupies the Dragon Throne of Cathay, it is time that the world took notice." So easy is it to pass from the belief to the certainty—even when President Li is reputed to be an orthodox Confucianist! Other errors appear not to have "crept in," but in the words of Dr. Arthur Smith, in another connection, they have stalked in boldly with hat on and umbrella spread and have taken a front seat.

Nevertheless Mr. Bell has written most interestingly about the great seaboard and Yang-tzu cities and his account of Peking and Seoul are well worth reading. His point of view is that of the traveler of the globe-trotting variety, rather than that of the thoughtful traveler like Prof. Ross, for instance, anxious to tell his readers the secrets of China's unbroken past and its promising future.

His Dominion. By Rev. W. T. Gunn. Illustrated. 12mo. 209 pp. 60 cents. The Canadian Council of the Missionary Education Movement, Toronto. 1917.

"HIS Dominion" is Canada — viewed as God's country. The book contains a delightful description of the great North land—nearly equal

in size to Europe; and very interesting bits of Canadian history. The story of the development of Christianity is told briefly and leads on to an account of Home Missions to-day.

Dr. Gunn has given us a valuable and well written text-book on a country altogether too little known.

The Book of Personal Work. By John H. Faris. 8vo. 315 pp. $1 00 net. George H. Doran Co., New York, 1917.

Soul winning is a gift, but it requires passion and skill. The gift is from God; the passion is born of spiritual experience and insight; skill comes with study and practice. Dr. Faris supplies many valuable hints for soul winners and many examples of souls that have been won. They stir the heart and stimulate to similar endeavor while at the same time they suggest ways of winning others. This is a good volume for classes in personal work.

Jesus Is Coming. By Wm. E. Blackstone. 12mo. 252 pp. 50 cents. Moody Bible Institute, Chicago, 1916.

Interest has been revived in this subject by the World War. Mr. Blackstone's study is one of the clearest and most scriptural and sane that has appeared. It was first issued nearly forty years ago, has been translated into 25 languages and has been a blessing to multitudes. It deserves careful reading and prayerful study.

Methods in Prayer. W. Graham Scroggie. 12mo. 172 pp. $1.00 net. Geo. H. Doran Co., New York, 1917.

True prayer means much more than the offering of petitions. It includes also the offering of worship, the offering of confession, of thanksgiving, of the Petitioner himself and all that he is and has. Mr. Scroggie brings out this and much more in his helpful study of prayer—a neglected and misunderstood power with many Christians today. This volume reveals the true character and method of prayer, but it would be more stimulating if it gave more illustrations of the results of prayer from modern biography and history.

Maintenance of Health in the Tropics. By W. J. Simpson, M. D. 12mo. 174 pp. 3s 6d. John Bale Sons & Danielson, London, 1916.

Dr. Simpson's book has already proved its value to those in the tropics. It is published under the auspices of the "London School of Tropical Medicine" and gives a sane advice concerning the precautions, habits and remedies that are best calculated to preserve life and health in tropical countries.

Good Health for All. By A. T. Scofield, M. D. 12mo. 104 pp. 1s 6d. Pickering & Inglis, Glasgow, 1916.

Dr. Scofield gives a great deal of good general information about health for all ages from ailing infants to tired grandparents.

The Coming of the Dawn. By Jane A. Pierson. Illustrated. 8vo. 299 pp. $1.50. The Standard Press, Concinnati, O., 1917.

THE problem of Jew and Gentile is dealt with in this novel from a Christian point of view. It is more than a good love story for it takes up very vividly the social disabilities of the Jews in America, the cruel persecution of Jews in Russia, and the horrors of Siberian exile under the Imperial Government of Russia. It is a book that will interest workers among Jews and one that may advantageously be given to intelligent Jews to read.

Wandering Stars. By Rev. Andrew Hansen. 12mo. 163 pp. $1.00. George H. Doran, 1916.

Dr. Hansen knows how to find in the every day happenings of ordinary life the lessons most easily understood by a child, and in these ten-minute sermons for the juniors shows an intimate understanding of a child's heart. With quaint titles, appealing phrase and familiar subject he makes vivid the simple lessons of courtesy, sympathy, love, courage and gentleness. Here are a few of the suggestive titles: Bountiful Eyes; The Puckery Pear Trees; Don't Block the Gangway; Slightly Soiled—Greatly Reduced in Price; The Bible's Untamable Animal.

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